

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 30th July 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 23.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	800 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L. Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,300
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Kulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Revd. Lal Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Cental	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Guala, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmin, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha age 39	2,000
46	"Twenty-four Parganaa Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 26 ...	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	13,200
50	"Bihar Bandhu" ...	Bankipore ...	Do.	Ram Kishore Singh, Ondhia Kurma, age 30,	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36 ...	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott ...	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35 ...	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa ...	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Pandit Jaganand ...	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
65	"Al Panch" ...	Bankipore ...	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41 ...	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32 ...	700
71	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48 ...	500
74	"Utkal Darpan" ...	Sambalpur ...	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76 ...	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi" ...	Calcutta ...	Weekly ...	.....	.....
43A	"Surbarnabanik" ...	Do. ...	Do. ...	.....	.....
8A	"Biswadut" ...	Howrah ...	Do. ...	.....	.....

I—FOREIGN POLITICS.

UNDER the headlines noted in the margin, the *Namai Muqaddas Hablul* *Matin* [Calcutta] of the 18th July says that although the Persians have spared neither men nor money in the name of *Istiqal* or absolute authority during the last four years, they have not understood what the expression means, for they are acting like blind men in spite of the neighbours having aimed at them an arrow steeped in poison.

Authority and no authority.

NAMAI MUQADDAS
HABLUL MATIN,
July 18th, 1910.

According to this paper none of the Native States of India, of which there are three thousand in the country, possesses what is known as *Istiqal*, though to all intents and purposes they are free in their respective territories.

What is wanting in them is their desirability to enter into trade or political relations with other States or Powers except through the Suzerain Power, viz., the English Government.

The arrow mentioned above is in the shape of the Memorandum addressed by the neighbours to Persia and the acceptance of which means a fatal blow to her absolute authority reducing her to the condition of the Native States of India, with the result that other Powers would no longer consider it worth their while to incur the cost of maintaining their envoys at the Persian Court, and would send away the Persian envoy at their courts back to Persia.

Such being the case, what Persia should do is first to understand thoroughly the mischievous character of the Memorandum and the utter uselessness of all her measures to maintain her authority once she has accepted its terms. The greatest care is necessary on the part of the cabinet in framing a suitable reply. The ministers should not attach too much importance to the Memorandum or be frightened by it. As to the threat on the part of the Consuls of the two powers that Persia should consider her friendship with them at an end if she fails to give a favourable reply, it should be remembered that acceptance of the Memorandum would lower Persia in the scale of nations, and that no friendship is possible between a superior and an inferior.

The representatives of the people should realize that this Memorandum is more formidable than the guns of Muhammad Ali and Colonel Liakoff in undermining the constitution of Persia, and if she stands in awe of it, it is simply through ignorance of political science and negligence. The Memorandum loses all importance no sooner the Persians are able to shake off their fear.

The Persians should believe that even the death of one-half of Persia's men would not be a bad sacrifice in the cause of Islam. Their watch-word should therefore be "absolute authority or death."

A correspondent of the same paper commenting on the policy of the Russians and the English in Persia, observes that man is distinguishable from a lower animal by his possessing the capability of improving his condition, and hence it is that he becomes master of other animals.

The Europeans consider the Muhammadans, and for the matter of that all the Asiatics, as savages or uncivilized, and take every advantage of it denying them any liberty to demand their just rights.

That the various qualities of a man do not manifest themselves at once but develop gradually, is a fact which is borne out by history.

The Persians having just lifted up the veil from before their eyes, see before them two monstrous beings who forbid the Persians to improve their own condition; but can they deter them from the path they have taken to?

We never expected, nor do we expect, any co-operation from Russia, or never did we believe her words, since she seeks her own advantage. If she had not followed this unjust course in Persia, she would have been more successful in Asia in less than a generation, but now her action has made her the object of hatred of the Musalmans all over the world.

The posting of Russian forces and the shelter given to that highway robber, Rahim Khan are enough to prove our point.

Impudence of Russia or
imprudence of Sir Edward Grey.

If the Russians had any love for humanity they would not have oppressed their Musalman, Jewish and Armenian subjects. In spite of what the Russian paper *Novo Vremaya* says to the contrary, all the efforts of the Russians are directed to trample down the Persians.

A careful examination of the cause of this highhandedness of Russia in Asia would show that it is due to the imprudence of Sir Edward Grey.

One is surprised to see him assisting Russia in carrying out her policy in Persia. This co-operation of the English has lowered England in the eyes of the Persians, rather the Musalmans in general.

England has till lately been known as a friend of humanity; what new event has now transpired which has made her sacrifice her world-wide reputation by defending a power which is known to be an enemy of the human race?

England herself has about eighty (?) millions of Musalman subjects. Will they be pleased with the tyrannical conduct of Russia in Persia due to the silence of the English? If the English look, to their own interest both economical and political, in Asia, they will find it depend on their co-operation with Persia and not Russia, who is bent on invading India one day or other.

Can any one then deny that the English can do nothing better than to have an independent power like Persia at the frontiers of India? Do not the encroachments of Russia in Persia create the apprehension of an advance of that power towards India? Can India be safe if Russia is allowed her own course of aggression in Persia? Is there any guarantee that Russia will for ever consider herself bound by the present treaty with England? Would not her craving remain unsatisfied till she has attacked India? Will she be able to give up the legacy left to her by Peter the Great by abandoning an invasion of India?

Is Sir Edward Grey still ignorant of the fact that his alliance with Russia has lowered him both in the eyes of the English as well as others?

If Sir Edward Grey does not do what is right and just nor take leave of the wrong notions which have taken possession of him, he would be only inviting the Russians to attack India.

If Persia has greater connection with Russia her relations with England are more intimate.

If England closely examines and takes advantage of the opportunity it has just got in Asia at the present moment, she may fill her coffers in no time.

Russia is just now posing herself as the well-wisher of Persia and trying to prejudice the Persians against England.

Is not Sir Edward Grey aware that Russia has been adopting various means to make the English an object of hatred to the Persians?

The efforts of Russia are all directed to make the Persians rise against the English.

We, however, hope that now that His Majesty King George V is adorning the throne of Great Britain, he will make himself acquainted with the harm likely to result from the co-operation with Russia in the destruction of Persia and at once command a change of policy which will save a noble power like Persia from being altogether ruined.

2. Referring to the question of Mr. Dillon, M. P., in Parliament and the reply thereto by Sir Edward Grey, the *Namai Muquddas Hablul Matin* [Calcutta] of the 18th

July denies the interpretation of the word 'guarantee' used in the Memorandum recently presented to Persia and says that the freedom and authority of Persia has, instead of being respected, been disregarded as is evidenced by the events of the last two years.

NAMAI MUQUDDAS
HABUL MATIN,
July 18th, 1910.

The Memorandum.

II—HOME ADMINISTRATION.

(a)—Police.

3. Referring to the prevalence of murders in the district of Manbhum, the *Manbhum* [Purulia] of the 12th July says that this crime has become very frequent in this District, which the ordinary laws are unable to

Murder in the district of Manbhum.

MANBHUM,
July 12th, 1910.

prevent. The situation requires more rigorous laws for the safety of human life in the District.

4. A correspondent to the *Sanjivani* [Calcutta] of the 21st July complains of the great hardship which has been inflicted on the betel-sellers at the Mirkadim Hât (in Munshiganj) owing to the Subdivisional Officer of Munshiganj having prohibited the sale of betel-leaves on account of the recent scare, which, the correspondent thinks, may or may not be based on reason. The writer suggests that the Government should institute an enquiry into the alleged presence of poisonous bacteria in betel-leaves.

SANJIVANI,
July 21st, 1910.

5. The *Nayak* [Calcutta] of the 21st July publishes an instance of grave police oppression. It says that a police officer arrived one day in the village of Darun Mullick, in thana Paikgacha with a view to arrest an accused in the Khulna-Jessore dacoity case and committed brutal outrage on a young woman related to the accused. The Senior Deputy Magistrate of Khulna went to the locality to make a departmental enquiry, the details of which are not yet published, but all are anxious to know the truth.

NAYAK,
July 21st, 1910.

6. Referring to the case of one Vaman Vishnu of Poona, who being arrested in the garb of a *sadhu*, has been punished with one year's rigorous imprisonment for not being able to give any satisfactory account of his means of livelihood, the *Hitvarta* [Calcutta] of the 21st July remarks that India's misfortune has gone so far that even *sadhus* and *sannyasis* are not left unmolested. Even a great idiot will have no difficulty in discovering the means of livelihood of a *sadhu*, which is begging, but the Government officials whose eyes of understanding have become closed by the intoxication of power and authority cannot see this simple thing.

HITVARTA,
July 21st, 1910.

7. Referring to the incarceration for a year of a Poona *sannyasi* at Karachi for his having no ostensible means of living, the *Marwari* [Calcutta] of the 22nd July says that the news produced consternation among *Sannyasis* whose religion requires their living on others' charity. The paper regrets that officials are vested with powers before they make themselves acquainted with the religious observances of the people over whom they are appointed to rule.

MARWARI,
July 22nd, 1910.

8. The *Hitvarta* [Calcutta] of the 21st July writes:—
The Bombay Government's resolute action against sedition would have been all proper, but for the way in which it has fallen upon the pictures of a certain leader and the books relating to him have nothing to do with (combating) sedition.

HITVARTA,
July 21st, 1910.

Although so far only book shops have been searched and books belonging to shop-keepers confiscated, but it is to be feared that if the zeal of the police and the magistracy goes a step further, even the houses of gentlemen will stand in danger of being searched for those books, the result of which will be grave annoyance to the people and no good to the Government. Will it not be a wise step to stop such searches?

9. Anent the notice issued by the Magistrate of Lahore calling on people to co-operate with Government in putting down sedition by surrendering to him a number of proscribed books, the *Basumati* [Calcutta] of the 23rd July remarks:—

BASUMATI,
July 23rd 1910.

We suggested a notice on these lines for Bengal.

10. The *Basumati* [Calcutta] of the 23rd July refers to a rumour that further legislation is in contemplation for the control of seditious plays on the stage and urges that it is most unfair to Bengali literature and to theatre-owners to condemn a book merely on the *ex-parte* statement of the police. Newspapers before being punished have to be brought to the courts. It is to be hoped, therefore, that before resorting to fresh legislation, the authors of dramas and theatre-proprietors will be afforded an opportunity of examining the parts held objectionable.

BASUMATI,
July 23rd, 1910.

NAYAK,
July 23rd, 1910.

11. The *Nayak* [Calcutta] of the 23rd July writes:—

The Howrah political gang Case.

The inquiry and preliminary proceedings in the Howrah political gang case have closed. Our readers will remember that Mr. Duval was posted as Additional Magistrate to Howrah in connection with this case. The police arrested 52 persons as implicated in this case. The inquiry into the charges against the arrested accused has taken some six months to finish and 45 of them have been committed for trial to the Special Tribunal of the High Court, and the seven others have been acquitted. The names of these latter are Lalit Kumar Chatterjee (Vakil of Krishnagar), Hem Chandra Sen (a distinguished musician) Sourindra Mohan Chatterjee (*alias* Haridas Chatterjee, son of a High Court Vakil) Bibhuti Bhusan Mukerjee and Norendra Nath and Krishna Pada Biswas.

It appears, therefore, that the acquitted men are all educated and of respectable parentage. The first two in particular are most influential and honoured men in society. And though the names of the forty five others committed to the High Court have not transpired, it cannot be doubted that they too are educated and respectable. Of course if they are really guilty, they should be punished after a regular trial, even though, they be respectable. That goes without saying. But the question is who is to blame for the mental suffering, harassment and pecuniary loss inflicted on the other seven respectable gentlemen during their useless confinement in *hajut* for 6 months? Each of these men tried hard to get released on bail during the preliminary stages of the inquiry, but their repeated efforts availed not. Lalit Babu for instance applied for bail four times, but the applications were refused on the ground that there was ample evidence against him. The question now arises why he has now been let off after these weary six months if really there was adequate evidence available against him.

Because youths of respectable parentage have in one or two cases been proved to have committed dacoities, thefts and murders, it is not wise to infer that every youth of respectable parentage is a dacoit or thief. And yet it has come to be a fixed idea with the police that the majority of the thefts and dacoities now-a-days committed in any part of the country are the work of respectably connected youths. Thus it happens that wherever a theft or a dacoity is committed, even though the actual culprits may be professional thieves or dacoits, the police try to give the crime a political aspect and look with suspicion on the local young men as its authors. It goes without saying that this habit gives the real culprits opportunity in many cases to escape and safely hide their booty.

Admitting that respectable men have committed dacoities, can the police adduce a single example of a man of Lalit or Hem Babu's status and education having betaken himself to such work? We grant that the police have the right to arrest a man, however high his social status, if they suspect him guilty. But what is the necessity of subjecting him to the tortures of hell in *hajut*, if in spite of that suspicion, evidence cannot be procured against him after any amount of effort. A great deal of popular dissatisfaction would be obviated if steps are taken to grant bail to innocent men against whom evidence is wanting, even though such men may have been arrested on suspicion. But will Government take steps to bring about this consummation?

12. The *Daily Hitavadi* [Calcutta] of the 25th July has the following:—

"The doings of the police."

The ancient *savants* of this country say, "the truth concerning righteousness lies hid in a cave"; but with the passage of time we realise more and more that it is not only the truth concerning religion, but many a truth lies hidden in the deep darkness of caves. The truths regarding police enquiries, which have been brought out of the cave after the conclusion of the Fatehjungpore case in the Faridpore Sessions Court, have made all gentle and honest men of the country shudder. Every one has understood that people's lives and honour now depend upon a mere word of a secret informer. These hidden gems have but to blow once into the ears of the police, and be you guilty or not, a whole army of policemen will forthwith come down upon your house and drag you into the meshes of the law. And then it is for yourself and the merits earned by your father (to

DAILY HITABADI
July, 25th, 1910.

save you). You fall into very deep waters; if you can rise to the surface, well, if not all your hopes and joys, your honour and respectability are to end there. Who knows how long such an awful state of things is to continue? The situation has frightened and shocked us.

Every loyal subject sincerely wishes that the guilty should be punished, that the peace of the country be preserved and order maintained in the administration. We know that our rulers raise the rod of iron and pursue a repressive policy in the administration for the purpose of punishing the wicked, and for that we do not, as indeed we cannot, blame them (the rulers). But why should the innocent be persecuted and the inoffensive harassed along with the guilty? Why should men who are quiet and innocent suffer endless hardships and insults on account of the faulty method pursued by the police in making enquiries? It is only because this question has been raised all over Bengal that we engage ourselves to-day in criticising the curious nature of the enquiries and the misdeeds of the police, and in informing the authorities of our fears and grievances.

The reader is aware that in the beginning of the year 1909 Gabesh Chandra Chatterjee and twenty-five other young men were arrested in Eastern Bengal in connection with the Naria dacoity. This Gabesh Chandra, as soon as he got inside the jail, became omniscient and made a statement before the Magistrate. As a result of this statement, the police authorities came to know that Gabesh was not only in possession of the facts concerning the Naria dacoity, but that he had at his finger's ends all the hidden facts relating to many terrible incidents, such as the attempted dacoity at Bhojeswar, the Dacca stabbing case, etc. Gabesh's statement led to some more young men being caught in the meshes of the prosecution. But when after nearly a month of useless attempts to have the accused in the Naria dacoity case identified, the proceedings fell to the ground and Gabesh and the other prisoners were acquitted, people's astonishment and fear knew no bounds. In these circumstances the authorities ought to have made sifting enquiries regarding the method followed by the police in investigating into this case, and to have tried to find out the facts underlying the affairs; for these cases have caused the future hopes and aspirations of a large number of young men to be darkened for ever.

But the authorities took no such steps, and the dignity and power of the police remained unhurt and unimpaired as before. Nobody even called up and asked any question to those who had investigated into this case. What is more, a change took place in Gabesh Chandra's fortune, and he appeared on the stage in a new character. The Police authorities gave Gabesh for use at Dacca a budgerow and steam launch belonging to the Government. He was again supplied with every luxury, and we once heard that it was even arranged to grant him a regular allowance. Gabesh has stated before a Magistrate on oath that it was not due to any excess of kindness on the part of the Police authorities that he used to get an allowance from them every month, but that this favour was vouchsafed to him because he used to do some work for the Criminal Investigation Department.

It was at this period when Gabesh was enjoying such good luck in plenty that one night (the 3rd June 1909) some diabolical assassin inhumanly murdered Piyari Mohan Chatterjee, the younger brother of Gabesh Chandra. The blood-thirsty wretch murdered Piyari Mohan, mistaking him for Gabesh. Subsequent to this lamentable murder the police arrested a young man, named Nisikanta Banerjee, as Piyari's murderer. The deposition, which Subasini, the widow of Gabesh's brother, made in the first stage of the case, would lead one to think that it was at a hint from Gabesh that she identified Nisikanta as the assassin. But it was not possible to throw dust into the eyes of the Magistrate who had a strong mind and a keen sense of duty, and hence the case of murder against Nisikanta could not stand. The police next put up another young man named Jitendra Nath Ray, but this time as in the last they had to be disappointed.

Finding no other alternative, the police put up another young man named Surendra Nath Ghosh as the accused, and turned the whole world upside down in order to secure witnesses and evidence. Newer and newer witnesses began to be brought into the court every day. After all this ado

Surendra was committed to the Sessions. But thanks to the impartial justice dealt out by the British law courts, the game was spoiled, for the assessors and the Sessions Judge pronounced Surendra to be innocent. The merits earned by Surendra's father saved him on this occasion. But the hardships he suffered in prison and the prolonged mental strain and anxiety which were inflicted upon him, wrecked his health towards the end of the case, and this filled the minds of his countrymen and of the authorities with concern. He became so weak and prostrated that on the day of the delivery of the judgment he had to be conveyed from the jail to the court in a carriage guarded by armed sepoy.

A perusal of the long judgment, full of sound reasonings, which the learned Sessions Judge delivered in this case, gives one ample proofs of his highmindedness, experience, legal knowledge and impartial justice. In fact, the judgment has given us clearly to understand that he took great pains to do justice in the case, and that he succeeded in getting at the truth after a cool consideration of the evidence. A discussion of the judgment brings two things clearly to light, first, the procedure followed in trying criminal cases in this country, and second, the attempts made by some police officers to prove the guilt of an accused person on the basis of flimsy evidence with the object of punishing wrong-doers in these troublous times. Considering that the investigations made by the police are in many cases unsatisfactory and the way in which they carry on their enquiries and collect evidence on the basis of the information supplied by vagabond informers, people are not only frightened by the doings of the police but become sceptic about their competence. The punishment of the guilty is desirable in every respect, but it is a very serious thing if the innocent are persecuted. And who will deny that persecution has taken place in all its terrificness in his case? If those who are responsible for the maintenance of the country's peace are not competent men, are not eager to find out the truth and do not possess a sense of duty, difficulties and complications take place at every step, the guilty escape while the innocent are persecuted, and justice and good government are disgraced. Goaded, therefore, by a sense of duty, and with the hope of having the real malady remedied, we have discussed this unpleasant topic and have opened our mind to the authorities. We hope that they will earn the gratitude of the people by reforming the police and removing their stigma.

(b)—Working of the Courts.

JAGARAN,
July 17th, 1910.

13. The *Jagaran* [Bagerhat] of the 17th July says, Srijut Kunja Behar Gangopadhyaya, author of the *Matripuja*, has been sentenced by Mr. Swinhoe, the Chief Presidency Magistrate, to one year's rigorous imprisonment. Kunja Babu confessed his guilt and threw himself on the mercy of the Government; and the generous Government thereupon did not press the Magistrate for a heavy sentence. But the paper asks, is one year's rigorous imprisonment a light punishment in the opinion of the Magistrate?

DAILY HITAVADI,
July 23rd, 1910.

14. The *Daily Hitavadi* [Calcutta] of the 23rd July cannot see why Mr. Abdus Salam, the Presidency Magistrate, lately inflicted such a light punishment as a fine of Rs. 20 on a man brought up before him for flaying a goat alive. This most inhuman practice has grown very prevalent and leniency is quite uncalled for in such offences.

BASUMATI,
July 23rd, 1910.

15. The *Basumati* [Calcutta] of the 23rd July asks Government to issue a formal circular to Magistrates explaining that they are not to demand securities from pressproprietors under the new Press Act until these proprietors have committed any offence under the new Act.

(d)—Education.

JASOHAR,
July 16th, 1910.

16. In dealing with difficulties in consequence of the new rules of the Calcutta University, the *Jasohar* [Jessore] of the 16th July says that selected text-books are

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generally hard; the history and mathematics syllabuses are especially stiff, and many are obliged to give up these subjects after passing the Matriculation. Then the numberlimit imposed upon schools and colleges has made higher education almost an impossibility in many cases, and many students have been prevented from further prosecuting their studies owing to their having failed to secure admission in any college. The great outlay required for the upkeep of a school under the stringent University Regulations has compelled many schools in the mufassal to close, and prevents the establishment of new ones, while, owing to the numberlimit, the few schools that are existing cannot afford accommodation to many students.

The paper earnestly requests the Government and educational authorities to consider the situation, serious as it has come to be, and asks the people of Bengal to carry on an agitation for the modification of the rules in question.

17. Under the marginally noted heading, the *Alpanch* [Bankipur] of the Muhammadans and education. 22nd July writes :—

AL PANCH.
July 22nd, 1910.

The Muhammadan Educational Conference hold their meetings every year and pass resolutions, but do nothing substantial, for no sooner the members come out of the pandal, their zeal for the advancement of education evaporates. The aims of the so-called reformers and leaders are solely based on getting titles from, and influence with, Government. Such being the case they hardly care for their nation.

The paper discussed the educational questions many times before, but the Government took no notice of them at all, as it fully relies upon the University officers.

Considering the Muhammadan population, there is a sufficient number of Muhammadan members in the Central, Bihar and Orissa Text-book Committees, but they are all either servants of Government, or under its control while there is no member who may be called independent.

Much stress is laid upon the teaching of Urdu for the Matriculation Examination and the supply of the Urdu books has been entrusted to Messrs. Macmillan and Company. The Urdu books for the primary classes abound in bad spelling of words. The Muhammadan members do nothing in this respect, either because they fear to speak out against a European firm, or they themselves do not know the correct spelling. How can then education be improved?

Educated men can be had for membership, but since they will neither be influential men nor servants of the Education Department, nobody would care to find them out. The press should, therefore, be invited to express its opinion and books that are condemned by it should be excluded from the list of approved books.

The paper leaves out of question the appointment of Muhammadan teachers, however educated they may be, in training schools, for it is quite sure that the offices being in the hands of Hindus, the Muhammadans can never succeed.

In conclusion the paper is at a loss to understand what is meant by Muhammadan Inspecting Officers in each Division, for it says they have no power to establish any special *maktab* for the education of the Muhammadan boys, nor to encourage by financial aid the *maktabs* that have already been established by public-spirited Muhammadans. They can only recommend the increase of pay of the teachers by Re. 1 or Rs. 2 at the request of zemindars and the latter having very little or no interest in education, do not like to make the request. So the Inspecting Officer has to keep quiet. Then what is the use of such inspection?

18. In recounting the drawbacks of the Arabic department of the Madrassa, the *Muhammadi* [Calcutta] of the 22nd

MUHAMMADI,
July 22nd, 1910.

The Calcutta Madrassa.

July says that its first complaint is against the leaders of the community, who can so strangely remain unmindful of the interests of their boys and suffer the Madrassa to be a play-ground, where its authorities are to play their vagaries. The second complaint of the paper is against the authorities of the Madrassa, and it says that the Principal, the Head Maulvi and the other professors are quite negligent in their duties as regards the Arabic department. There are seen serious defects in the selection of the text-books and the division of classes. The paper publishes a list of books, which, though required to be read wholly, are only partly

read in the classes, though questions are set from the unread portions. Instances are not rare, the paper says, of books being prescribed, which are not available to the boys who are nevertheless required to answer questions from them. The paper remarks that this serious state of things could not go on if the authorities were at all mindful of their duties and obligations. Serious attention of the community is urgently needed in this direction.

BASUMATI,
July 23rd, 1910.

19. *Anent* a suggestion that Mr. Gokhale should be appointed the new Education Member of the Viceroy's Council, the *Basumati* [Calcutta] of the 23rd July opines that Mr. Gokhale is not the man to assist in inaugurating a new system of education to replace the existing one, which is the object for which the new portfolio has been created. He will prove an ideal Finance Member of Council. Let that pass however. If any Indian is at all appointed to the new portfolio, the Hon'ble Dr. Mukerjee will be the lucky recipient of official favour. He enjoys the confidence of Government and flatters it. He has actively and unresistingly carried out the new ruinous education policy inaugurated by Lord Curzon. We do not object to further preferment being in store for this holder of two doctorates. He is already sitting like Sindbad on the shoulders of the Calcutta University, and we shall be glad if in exchange for elevation in another sphere he takes himself from the university. Will that blessed consummation ever arrive? Will partiality, arrogance and tyranny cease to hold sway in the management of university affairs?

The new Education Membership of Council.

BASUMATI,
July 23rd, 1910.

20. Referring to the forthcoming Conference of the Universities of the Empire in London, the *Basumati* [Calcutta] of the 23rd July sarcastically remarks:—

The Vice-Chancellor of the Calcutta University.

We hope Babu Ashutosh with his double doctor's degrees, the undisputed master of university affairs, will attend this conference. And let Jnan and Biraj and Haran and Dinesh accompany him. If they are left behind the tears they will shed will be so profuse as to submerge Bengal as in a flood. The other universities of the Empire have much to learn from this holder of two doctorates. In Western universities the text-books in the mothertongue are probably not dedicated to the Vice-Chancellor. Here in Calcutta, the custom is the reverse. Those who dedicate books to the Vice-Chancellor have their works prescribed as university text-books, though they may be mere rubbish fit only for the gutter. And none but servile flatterers can be university examiners. So, as we say, Western universities will have something to learn from Dr. Mukerjee.

BASUMATI,
July 23rd, 1910.

21. The *Basumati* [Calcutta] of the 23rd July draws attention to the political danger of refusing to a large number of young students, who have just passed the Matriculation, an opportunity of further prosecuting their studies in the colleges, which may not now take in more than a fixed number of students, and appeals to Government to open extra classes in its colleges for these boys.

Accommodation in the affiliated colleges.

BASUMATI,
July, 23rd 1910.

22. The *Basumati* [Calcutta] of the 23rd July, while very glad that Mr. Rajendra Nath Sen has been admitted direct to the Indian Education Service, pleads strongly in favour of the promotion to that service of men like Dr. P. C. Roy and D. N. Mullick, specially of the former, who is a scientist of European reputation. The colour-line in the Education Department should now be wiped off as unsuited to the times.

Indians in the Indian Education Service.

BIR BHARAT,
July 24th, 1910.

23. The *Bir Bharat* [Calcutta] of the 24th July says that the Government has been considering for a long time the question of the advancement of primary education and now it is heard that the opinions of the Local Governments will shortly be published. The paper requests the Government not to take any further trouble in the matter.

No further trouble necessary.

(c)—Local Self-Government and Municipal Administration.

DAILY HITAVADI,
July 27th, 1910.

24. In a leading article on 'Waste of water' the *Daily Hitavadi* [Calcutta] of the 27th July refers to the complaint on the part of the Calcutta Municipality that a huge waste

Waste of water.

of filtered water is going on in Calcutta and that until this waste can be prevented, the proposed over-head reservoir will be of little avail. In answer the paper says that though it deprecates any waste, it must protest against any decrease in the supply of filtered-water in Hindu households. If sufficient filtered water cannot be supplied, there should be a proportionate supply of unfiltered water for washing purposes. The Hindus by habit and custom require a good supply of water, and since the time that there has been sufficient supply in Calcutta, the health of its Hindu population has improved. If this supply be cut down, Calcutta will no longer be a place for Hindu habitation.

The paper then draws the attention of the Municipality to the quite unnecessary and enormous waste in the roadside hydrants which should be first prevented. In place of the existing tap, the paper recommends the substitution of a new type which will let out water so long as pressed down.

The paper then draws the attention of the Municipality to the stables, manufactories, hotels, etc., where there is a likelihood of waste and refers to the swimming tanks daily filled with filtered water for which no additional tax is paid. It says that there will be violent agitation against any diminution in the supply of water, especially in the hot climate of Calcutta, and that it would be well if Sir Edward Baker makes an enquiry into the matter.

(f)—Questions affecting the land.

25. The *Hindusthan* [Calcutta] of the 20th July refers to the action of the Court of Wards, which has taken away the guardianship of the minor Maharaja from the hands of the Maharani and has dispensed with the services of Dewan Debendra Nath Dutt. The paper hopes the Lieutenant-Governor will make a thorough inquiry and do justice to the case.

HINDUSTHAN,
July 20th, 1910.

26. Referring to the recent orders regarding the guardianship of the minor Maharaja of Hathwa, the *Tirhut Samachar* [Muzaffarpur] of the 21st July says that it would have been better if the Court of Wards had given reasons for its order on this subject.

TIRHUT SAMACHAR,
July 21st, 1910.

27. The *Muhammadi* [Calcutta] of the 22nd July publishes a letter written by a 'Villager' which says that in some 25 villages in the Chuadanga and Meherpur subdivisions of the Nadia district, a number of *mahajans* have been carrying on money-lending business. In times of necessity the poor villagers borrow from these *Mahajans* in money or kind, and they are required to pay twice the amount of this debt the next year, which if they fail to do, twice the amount of the doubled debt, i.e., four times the original debt, is demanded in the third year, and so on. This system of '*munafa*,' as it is called, is causing untold hardship on the poor villagers, many of whom are forced to sell their cattle, lands and houses and to leave their villages. The writer prays that the attention of the Government may be drawn in this direction and that proper checks may be imposed upon this system.

MUHAMMADI,
July 22nd, 1910.

(g)—Railways and Communications, including Canals and Irrigation.

28. Referring to the Tinpahar railway outrage the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 21st July says :—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
July 21st, 1910.

Horrible outrages are not rare on our railways, but the present one surpasses all others in atrocity. The authorities will no doubt punish the culprit, but we do not think their duty will be done simply by punishing him. Something must be done to prevent a repetition of such crimes and to ensure the safety of the life and honour of female railway passengers.

29. Referring to the recent railway outrage on the East Indian Railway, the *Sanjivani* [Calcutta] of the 21st July suggests that every female compartment in a railway train should have a compartment for males next to it, so

SANJIVANI,
July 21st, 1910.

that in cases of emergency ladies travelling in the other compartment may get prompt help from their male escorts.

DAILY HITAVADI,
July 26th, 1910.

30. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 26th July pleading for the early construction of a railway line between Kandi and Sainthia. The

Wanted a railway. route will pass through a fertile country with important villages and busy trade marts and a well-to-do population. Trade is at present hampered seriously for want of good roads, which want is due to the low-lying nature of the country to be traversed. The construction of the Katwa-Barwaha line cannot obviate the necessity of this line; the former line will do no good to the people of Kandi and Sainthia and adjoining parts, for there is an immense *bhill* intervening, which will have to be bridged at an enormous cost.

(h)—General.

SAMAY,
July 15th, 1910.

31. With reference to the case of the *Desh Shebak* of the Central

The reply given to the petition of *Desh Shebak*.

Provinces, which has been called upon to make a deposit under the provision of the new Press Act, the *Samay* [Calcutta] of the 15th July says that the editor memorialised the Local Government for a reconsideration of the order, on the ground, *inter alia*, that as the objectionable passages were not pointed out, he was unable to know wherein he had offended, and that the reply of the Local Government was to the effect that the articles as a whole were objectionable and that further correspondence on the matter would be of no avail. The reply of the Central Provinces Government, the paper says, should convince us how the newspapers will fare under the Press Act. It trusts that no well established paper will ever willingly come within the clutches of the new law, but when writers do not know clearly what sort of writing is seditious or otherwise objectionable, and the authorities are at the same time not disposed to enlighten them on the subject, it is afraid that the fate of the *Desh Shebak* will overtake many others. In such cases, it is humbly suggested that warning should be given in the first instance and that the objectionable passages should be pointed out for the future guidance of the writer.

JASOKAR,
July 6th, 1910.

Abolition of competitive examination in Government offices.

32. Referring to the abolition of the competitive test in Government offices, the *Jasokar* [Jessore] of the 16th July says that there was a great noise and protests poured in from all quarters when the competitive examination for the Subordinate Executive Service was abolished, but all to no purpose. The paper remarks that it is often led to say unpleasant truths, as it is its duty to discuss the merits and demerits of the administration.

BANGABANDHU,
July 20th, 1910.

Clerkships in the Imperial Secretariat.

Imperial Secretariat.

33. The *Bangabandhu* [Calcutta] of the 20th July objects to the abolition of the competitive system of recruitment for the clerkships in the

HINDUSTHAN,
July 20th, 1910.

A Professorship of the Calcutta Medical College set apart in favour of private medical practitioners.

34. The *Hindusthan* [Calcutta] of the 20th July is glad that Lord Morley has reserved a Professorship of the Calcutta Medical College for private medical practitioners in this country.

SANJIVANI,
July 20th, 1910.

35. The *Sanjivani* [Calcutta] of the 21st July takes exception to the *Times of India* saying that the appointment of Mr. Clark to the membership for Commerce and Industry is unanimously disapproved in India.

The appointment of Mr. Clark as Member of the Viceregal Council.

The paper fails to see how the *Times* can pose as the mouth-piece of the Indian public. True that the Anglo-Indian Press does not like the idea of an independent-minded man from England being appointed to any high post in India; but the *Sanjivani* does not think that the *Times of India* has at all been justified in finding fault with Lord Morley's motives.

HITAVADI,
July 22nd, 1910.

36. The *Hitavadi* [Calcutta] of the 22nd July dwells on the impolicy of Civilians being allowed to take leave too often, and suggests that the leave rules should be made more strict. Civilians get very high salaries, and hence when any one of them obtains leave on half pay he does not lose much, for the allowance he gets

Leave rules for Civilians.

during his leave enables him to live comfortably in England. This sort of things, the paper says, must be put a stop to.

37. The *Samay* [Calcutta] of the 22nd July is surprised to learn that explanation has been called for from the Government pensioners who attended the Noakhali District

Politics and pensioners.

Conference. The paper thinks that such pensioners like private gentlemen have the liberty to attend political meetings. It says that on a former occasion, when Sir Charles Elliott was invited to the Congress in 1890, he did not accept the invitation, but on the contrary issued a circular prohibiting Government servants to attend political meetings. But when the matter was put before the then Viceroy, Lord Lansdowne, His Excellency expressed that there was no bar to their attending such meetings but that they should take no active part in them. In conclusion, the paper says that when no explanations were called from Mr. Hume, Mr. Romes Chandra Dutt, Sir Henry Cotton and Mr. Wedderburn, who took a most active part in the Congress, the present procedure is unjust and uncalled for.

SAMAY,
July 22nd, 1910.

38. Noticing the news reported by the *Bengalee*, that some Government pensioners who attended the last District Conference at Noakhali have been called upon to give an explanation on that account, the *Bihar Bandhu* [Bankipore] of the 23rd July refers to the (then) Viceroy's reply to Mr. Hume, in which His Excellency's attention was drawn to Sir Charles Elliott's circular prohibiting the Government servants from attending any political meeting, and citing the names of the Congress presidents who were pension-holders, arrives at the conclusion that the Government servants are not forbidden to attend political meetings.

Government pensioners and political meetings.

BIHAR BANDHU,
July 23rd, 1910.

39. The *Basumati* [Calcutta] of the 23rd July thanks His Majesty on behalf of the Indians for having conferred high military ranks in the British army on some of the Indian Princes like the Nizam on the occasion of his last birthday.

British military ranks for Indian princes.

BASUMATI,
July 23rd, 1910.

40. In referring to the Government Resolution on Lieutenant-Colonel Clarkson's annual report on the public health in Bengal, the *Daily Hitavadi* [Calcutta] of 22nd July remarks :—

Public health in Bengal.

DAILY HITAVADI,
July 24th, 1910.

Government has at last admitted what men like Raja Peary Mohan have been saying all along, that it is poverty which is mainly accountable for the ill-health of the Bengalis. And it also admits that given a proper supply of pure drinking-water and adequate drainage, cholera, dysentery and bowel-complaints would practically vanish from the land.

What is now required is an effort to improve the sanitation of the villages on both banks of the Bhagirathi. Sir E. Baker is lucky that his term of office synchronises with an improvement in the health of the people. May they grow in happiness under his rule is our sincere prayer.

41. The *Bir Bharat* [Calcutta] of the 24th July wishes success to the efforts of the Nawab of Rampur who is going to apply for an extension of Sir John Hewett's term of office as Lieutenant-Governor of the United Provinces of Agra and Oudh.

Memorial of extension for Sir John Hewett's term of office.

BIR BHARAT,
July 24th, 1910.

42. The *Hindi Bangavasi* [Calcutta] of the 25th July referring to the recommendations of the Committee formed under the orders of the Secretary for the Colonies observes that although the deliberations would not put an end to all the troubles of the Indian emigrants, it is a matter of pleasure that more or less efforts are being made to mitigate their sufferings.

The Indian emigrants.

HINDI BANGAVASI,
July 25th, 1910.

43. Under the heading "Protection of subjects," the *Daily Hitavadi* [Calcutta] of the 27th July says that the British Empire is at the present the biggest and the most flourishing empire inasmuch as it has the largest population. A growing population indicates that a kingdom is prospering, and the minds of rulers are and should be engrossed with the thought of what measures should be adopted to ensure the growth of population. The paper is glad that the rulers in India have at last realised this truth and are now eagerly enquiring into the origin,

Protection of subjects.

DAILY HITAVADI,
July 27th, 1910.

remedy and prevention of any epidemic or other causes of death. If such promptness were shown thirty years before when malaria first appeared in Bengal, and if the authorities in their desire to introduce railway did not close the natural drains, this fell disease could not have swallowed such a large portion of the people, and the population of Bengal should have now been ten crores instead of seven. The paper is also very glad that the authorities of Noakhali took prompt measures just as a case or two of plague appeared in that place, and that they have been able to nip it in the bud.

The paper then refers to the rumoured presence of poisonous bacilli in betel-leaves of in Eastern Bengal, and says that though the Health Commissioner certifies there is no such poison, the people are not satisfied, for it might be that the leaves which he examined did really contain no poison. But further and more satisfactory inquiry is necessary to remove the public alarm. The public, however, the paper continues, may abstain from chewing the *pan*, but in that case the miseries of the *pan*-sellers, who solely depend upon their trade for their livelihood, can hardly be imagined.

III—LEGISLATION.

DAILY HITAVADI.
July 20th, 1910.

44. Referring to the proposed extension of the period of operation of the Seditious Meetings Act, the *Daily Hitavadi* [Calcutta] of the 20th July writes:—

Some members of the White community are trying their very best to have the Seditious Meetings Act made permanent. Lord Minto is going to extend the period of operation of this Act up to March 1911, and it is for the next Viceroy, Baron Hardinge, to make the law permanent if he thinks that such a thing will make the maintenance of the public peace easy. We need have nothing to say regarding this matter, but since the *Englishman*, the *Pioneer*, and some other Anglo-Indian papers are writing all sorts of things about it, we think we may be justified in saying a word or two for the sake of our party, or at least in the interest of our profession. We must always admit that, whether under the Hindus or under the Musalmans, Indians never enjoyed the privilege of freely criticising the administration of their country. If anybody had to speak out a bare and unpalatable truth in those days, he had first to obtain an indemnity from his rulers. Freedom of the press and fearless criticism of the administration, as we have them now, are things which we have got only under British rule, it is the English who have conferred these privileges upon us, and we are no doubt very grateful to the English nation for them. If our English rulers, and every Englishman for the matter of that, for they all belong to the ruling race, think that we Indians have abused the privileges, they may take them away from us. We have nothing and indeed we ought not to have anything to say to that, for the people do not have, like the rulers, the means of knowing what is good and what is bad for the administration.

There is, however, one thing—the assurance of safety which Lord Ripon gave us, pursuant to the advice of the great statesman Gladstone, when restoring to us the right of freedom of the press which Lord Lytton had taken away from us. This assurance gave us to understand that the rulers and the ruled could know one another fully if the subjugated people of this country had the right of ventilating their grievances and speaking out their minds in the press freely. Since this assurance has been given us, it cannot be taken back. We may be debarred from the privilege for a few days or for a few years, just as a wicked boy is punished for a misdeed. You may bind our hands and shut our mouths for a few years by way of punishment. And with such a punishment we cannot be justified in finding fault. But if the guilt of a few is to be made the reason of depriving the whole population permanently of a privilege which we prize so highly, that is sure to make us hang our heads in shame and mortification. What grave crime can the Indian subjects of the English *Raj* have committed which leaves no room for atonement? We do not presume to be wise enough to offer advice to the Viceroy or the Lieutenant-Governor, but this much we will frankly say, that if the Seditious Meetings Act be made permanent, it will cause widespread discontent among the educated

community, and weaken the tie that exists between the people and their rulers. It is our rulers who have granted us the right of discussing politics in the Congress and in conferences. And before making the gift they ought to have considered that it would end in disloyalty. Why did they not restrain us from the beginning? Let them punish those who have gone hopelessly wrong, but why punish the whole population for the fault of a few? We anxiously await a reply from the Viceroy at the meeting of the Imperial Council to be held on the 5th August.

45. The *Sanjivani* [Calcutta] of the 21st July writes:—

The Seditious Meetings Act.

The Seditious Meetings Act is going to be extended for another five months. The public had so long been under the impression that the Viceroy did not think an extension of the period of operation of the Act to be necessary; and this caused not a little anxiety to some Anglo-Indian papers such as the *Pioneer* and others. The fact that the Act was applied only three times during the last three years shows that there was no necessity for enacting such a law. Besides, the two occasions on which this law was applied in Bengal did not at all justify the step. As for the prohibition of the *swadeshi* meetings which were to have been held at Barisal, Faridpur and Mymensingh last year, there was absolutely nothing that necessitated such a course being taken. So far no *swadeshi* meeting held at Barisal or Faridpur has been followed by any kind of disturbance. There was, of course, one meeting, held in the Mymensingh district, at which Hindus were attacked and assaulted by Musalmans. But that was before the Seditious Meetings Act was passed. Thousands of *swadeshi* meetings have been held all over Bengal, but none of them has led to any riot or disturbance excepting the one held in Beadon Square; and the report of the non-official enquiry in connection with the riots of Beadon Square showed who were responsible for them. The meetings and processions which are held every year on the 7th August and the 16th October are always of a peaceful nature, and they evoke the praise of even the Anglo-Indian press. The Government says that all meetings have been stopped wherever the Seditious Meetings Act has been applied. But that is quite natural, for are not the people of this country remarkable for their obedience to the law. They may protest against a law but they never think of violating it. True that a number of misguided youths have disgraced themselves and their country by acts of murder and violence, but these young men have lost all sympathy from their countrymen who are always ready to help the Government in putting down such crimes. The Seditious Meetings Act, however, is powerless against these wicked young men, for they never hatch their plans in public meetings. The Act stands in the way of people who want to improve the condition of their country by constitutional methods. We should think that, if meetings can be freely held, many an evil-minded young man may correct himself by associating with the leaders of the people. Our meetings are held with the object of improving the sanitation and the arts and industries of our country, promoting female education, encouraging the use of *swadeshi* goods, etc. If energetic young men take part in such meetings they may be prevented from falling into the hands of vicious people who lead them into sinful ways. The Government should, therefore, encourage the holding of such meetings rather than stopping them. We hope that the nonofficial members of the Imperial Council will persuade the Government not to prolong the period of the Act.

SANJIVANI,
July 21st, 1910.

46. The *Samay* [Calcutta] of the 22nd July refers to the proposed extension of the period of the Seditious Meetings Act till the 31st March 1911, which has been sanctioned

The Seditious Meetings Act.

by Lord Morley, and says that such a procedure does not become true statesmanship, when peace has been restored in the country, and the necessity for such a step no longer exists. When the Act was first enforced, it was said that it would operate only for a period of three years and thus the opposition against it was silenced. But what must have come up now that it has been found necessary to extend it for a further period? The paper also regrets that the discussion on the subject should be held during the present Simla Session. It recounts that Lord Salisbury, while Secretary of State for India, deprecated the discussion of important subjects at Simla, where all the non-official members

SAMAY,
July 22nd, 1910.

could not be expected to be present. In conclusion, it asks the non-official members to be one and all present on the occasion and to represent to the authorities in unequivocal terms that public opinion was against the proposed extension.

HITAVARTA,
July 21st, 1910.

47. Referring to the proposed extension of the Seditious Meetings Act the *Hitavarta* [Calcutta] of the 21st July has the following remarks:—

Extension of Seditious Meetings Act.
Can there be such a fool who would preach sedition in an open meeting? If there be such a man he should be sent to the Lunatic Asylum rather than the Jail. Is it wisdom to make the fuss of legislation for two or three such men who may be found among the vast population of 240 millions? No such law is required for nobody speaks sedition openly.

All the Local Governments have given opinion in favour of the extension but none has cared to consider that the law has done harm instead of good, for bombs and revolvers came into play after the Act. But who is to listen to all this!

TIRHUT SAMACHAR,
July 21st, 1910.

48. The *Tirhut Samachar* [Muzaffarpur] of the 21st July does not see the necessity of reviving the Seditious Meetings Act any more.

Ibid.

BIHAR BANDHU,
July 23rd, 1910.

49. During the course of an article under the heading mentioned in the above note, the *Bihar Bandhu* [Bankipore] of the 23rd July writes as follows:—

Ibid.

It is only with the sense of the journalistic duty that we express our views on this subject, otherwise we have no desire to say anything, because the Government in this country can never be persuaded to change its intention of enacting some law to suppress sedition; the public opinion is trampled down under feet, and all the protests of the Indian subjects amount to a cry in the wilderness; views of the Anglo-Indian papers like the *Pioneer* and the *Englishman* prevail; and under such conditions it is merely wasting our time as well as of the readers to dwell upon the subject.

Let us consider what was the nature of the unrest prevailing in the year 1907 which necessitated the passing of the Seditious Meetings Act. Lala Lajpat Ray or Ajit Sinha were deported without giving out any cause; innocent men like Lala Hansraj, Pandit Janaki Prasad and others were made to rot in jail for months together; In East Bengal Hindus were oppressed by Muhammadans, their idols of worship were broken, and outrages were attempted on the chastity of their women. Such were the causes of arrest at that time, and the Seditious Meetings Act—or in other words killing the dead, was thought to be its remedy.

The root-cause of all this is that the Government officials follow the advice of Anglo-Indian journals and rely on the reports of the detective police, which are mostly false. The correspondents of Anglo-Indian papers, as well as the police make a serpent of a chord and the evil results of the misrepresentation fall upon the head of the unfortunate Indians. Take for example the Midnapur case and the *Englishman's* report against Lala Lajpat Rai. Even the recent running train dacoity committed between Jamalpur and Tinpahar has been ascribed by the *Englishman* to the rise of the nationalist party and the *swadeshi*-boycott movement.

The direct and proper method to remove unrest is to trust the leaders of the people. All the difficulties will be greatly diminished if the Government rely upon them, instead of making severe laws. The object of holding meetings is that the Government should know our grievances and remove them and excepting a handful of headstrong youths, nobody has the least desire to break the law. At the order of the Deputy Commissioner of Rawalpindi, Lala Lajpat Rai, Hansraj and others closed without the least delay the meeting in which Lala Hansraj was to appeal to the people not to act against the law and was to remove the misconceptions of the officials whose minds had been prejudiced against the people, but the very next day respectable vakils of Rawalpindi were arrested.

The article closes with a prayer though with no hope of its acceptance to Lord Minto not to take the unnecessary trouble of extending the operation

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of the Act at the eve of his departure from India and after quoting the following passage from the *Amrita Bazar Patrika* :—

"Indeed, we have never been able to understand the necessity of the Act. Section 144, Criminal Procedure Code is quite enough for the purpose of stopping not only mischievous but even innocent meetings."

50. Referring to the Bill to extend the period of the Seditious Meetings Act from October 1910 to March 1911, which is going to be passed at the Legislative Council of India on the 5th proximo, the *Alpanch* [Bankipur] of the 22nd July says that no nation except the Muhammadans is so unwise as not to care for its enemies considering them weak and thus cause loss to herself. The paper warns the anarchists in the interest of peace and restlessness to root out the mischievous ideas from their heads.

ALPANCH,
July 22nd, 1910.

51. After briefly reviewing the history of the Act noted in the margin, since its first introduction in 1907, the *Bharat Mitra* [Calcutta] of the 23rd July advises the Government not to pass the bill proposed to be introduced into the Imperial Council on 5th August next for the following reasons:—

BHARAT MITRA,
July 23rd, 1910.

The people consider it unnecessary and mischievous. The non-official members had opposed the passing of the original measure in 1907, but their views were not accepted then. However, it is now time to duly consider the working of the Act during the last three years. The Government statement itself shows that there were only three occasions for bringing the law into operation. Immediately on the passing of the measure it was brought into operation in Barisal by forbidding political meetings for six months. Again in March last the holding of district conferences was forbidden in Barisal, Faridpur and Mymensingh, and last time the meeting at Rohtak was stopped because it was supposed to be a political meeting. Numerous meetings for *swadeshi* agitation no doubt were used to be held in Barisal and Faridpur, but without any disturbance of the public peace. The Mymensingh riots took place long before the passing of the above Act. The *swadeshi* agitation has been productive of great good and even Government does not consider it bad according to what it has said and done about it. As for the Beadon Square disturbances, the non-official commission of enquiry has shown to whom it was due. How peaceful the demonstrations which are held on 7th August and 16th October are, has been admitted by Anglo-Indian journals. As for the misdeeds of a few rash youths, the whole country has denounced them, for it has done harm to the country. Besides the act can do little against such men who always work in the dark and in secrecy. What is then the necessity of a law which injures those who submit to it.

How well it would be for Government to repeal the repressive laws and allow the people an opportunity to understand the reality of the conciliatory policy of Government, as conveyed by the recent Resolution of the Government.

IV—NATIVE STATES.

52. The *Tirhut Samachar* [Muzaffarpur] of the 21st July hopes that the Government of Bombay would not listen to the grumbling of the Musalmans of Radhanpur against the order of their late chief forbidding cow-slaughter in his state on economical, if not religious grounds, and that Musalmans would give up any animus in the matter since the order has resulted in increasing considerably the number of cattle in that State.

TIRHUT SAMACHAR,
July 21st, 1910.

53. Referring to the same, the *Bharat Mitra* [Calcutta] of the 23rd July says:— 'Let us see what the Government which has pledged itself not to interfere in the administration of the Native States does with the memorial of the Musalmans of Radhanpur to the Governor of Bombay against the order of the late Nawab forbidding the slaughter of cows in his State on economic grounds.'

BHARAT MITRA,
July 23rd, 1910.

BASUMATI,
July 23rd, 1910.

54. *Anent* a petition from some Musalmans in Radhanpur State to the Government of Bombay, praying for the reversal of an order prohibiting the killing of kine in that State, the *Basumati* [Calcutta] of the 23rd July writes:—

Musalmans should remember that killing of kine is not obligatory on them though it may not be objectionable. Musalmans may acquire merit by killing a Kaffir but they certainly do not earn demerit by abstaining therefrom. Perhaps in the near future some application to Government may emanate from Musalmans for permission to kill their Kaffir fellow-subjects. Too much petting and patting on the back by the rulers has led to this sort of unreasonable demand from weak subjects. And let it not be forgotten that in Kashmir, where the population is mainly Musalman, cow-killing or even the import of beef is strictly forbidden.

VI—MISCELLEANOUS.

JASOHAR,
July 16th, 1910.

55. In an article on the unrest in Bengal, the *Jasohar* [Jessore] of the 16th July says that just when the country emerges from a great confusion and seems to settle down in peace, a fresh and unexpected event suddenly crops up and again puts the whole country in utter confusion. The Howrah political dacoity case, the Khulna conspiracy case, the Nangla dacoity, the Naldanga murder case, the Faridpur dacoity and other such cases that are now agitating the country and destroying its peace should lead all right thinking men, who have the country's good at heart, to devise means for the prevention of such and similar cases and help the Government in their attempt to do so. It will not be out of place to mention here that although the Government want the people's co-operation, (which the latter are only too ready to offer as far as lies in their power) the people are unable in many cases to render any help as such crimes, especially the political ones, are generally committed in the strictest secrecy and the general public have very little or no opportunity to get any clue of them. From the nature of the occurrences, the paper says, it appears that many of them are committed by professional dacoits, who have taken advantage of the present situation, and that those in which the youths are the perpetrators, can be further divided into two classes, namely, cases originating from political agitation and cases prompted by selfish ends. Whatever might be the causes, it breaks our heart and plunges us in utter despair for the future to think that our youths who hold in their hands the destiny of our country should now take to such vile and vicious practices, forgetting the high standard of morality and honesty of their grandfathers. Do they not think that their sinful acts will lead the country to confusion, anarchy and ruin, and that the Government will be forced, for the maintenance of peace and order, to have recourse to stringent measures? They are altogether mistaken if they think that their purpose will be served if the administration of the country is disturbed and anarchy and revolution prevail. It may be that the agitation against the Partition, which has been intense and bids fair to continue to be so so long as the same is not annulled or modified, and the sedition prosecutions and convictions, have led them to think that when the leading and responsible persons have submitted to persecution and imprisonment (though in most cases the offences were due to a *bona fide* misunderstanding of the law and in others, with a very few exceptions, to rashness and want of sober judgment), the regeneration of the country lies in defying the authority of the Government.

Hence the paper urges on the leading men of the country to try to disabuse the youthful minds and turn their activity in the proper channel. The quatering of punitive police has delighted these reckless youths, while the helpless poor are groaning under it.

In conclusion, the paper says that if the future regeneration of the country is in their heart, it is high time that the leading men of the country should render every help to the Government in the matter, although the paper is at a loss to understand how this assistance can be given. But it trusts that the villagers who are in constant contact with the village youths, may, if

they try, render substantial help in the restoration of peace, otherwise if the fire of unrest blazes forth all round, it will injure the rulers and the ruled alike.

56. The *Daily Hitavadi* [Calcutta] of the 20th July fully supports the protest made by the Ayurvedic and Unani Medical Association of Bombay against the representation made to the Government by the British Medical Association of that Province about allowing none but diplomaed physicians to practise medicine.

DAILY HITABADI,
July 20th, 1910.

57. The *Bangabandhu* [Calcutta] of the 20th July writes:—
Protection for Indian industries. Lately in the course of an interview with Mr. Carpenter, an American journalist, Lord Minto declared himself strongly in favour of imposing duties on Manchester and Birmingham goods imported into this country, in order to protect India's growing trade and industries. We are most happy to hear of this generous view enunciated by a man of His Excellency's weight and authority on Indian affairs. But alas! our satisfaction can only be momentary when we reflect [that the personal views alone of this august and benevolent personage cannot and will not lead to the realisation of the fondest and the most cherished desire of our hearts, and of the aim of our life-long endeavours.

BANGABANDHU,
July 20th, 1910.

So long as a Protection Tariff is not imposed by the Indian legislature, with the assent of the Secretary of State, on foreign imports into this country, so long will this proposal remain merely as a string of meaningless words which cannot fill the stomachs of the miserable, starving, helpless people of India, decrepit with disease and down-hearted with despair. Useless words alone are no good any more. If Lord Minto really wants to leave his name in India with a halo of glory about it for all time to come, let him try in the regular way to impose such a Tariff with the assent of the legislature and then will his name be resounded all over India. Canada, though a subordinate member of the British Empire, imposed such a protection tariff against England when Lord Minto was Governor-General there. And "Commerce," that organ of the European mercantile community of Calcutta, now argues that if Australia, can boast of being loyal in spite of imposing duties against English manufactures, why should the Indian be dubbed disloyal for imposing similar duties? Sound and sage remark this.

Lord Minto has taken the inaugurators of the *swadeshi* agitation here to task for having declared a boycott instead of having agitated for the imposition of such protection duties in favour of India's infant industries. Of course what His Lordship means by this is that the British public could not in any conceivable circumstances help responding to this agitation for the imposition of protective duties, if this agitation had been carried on in an immense and furious scale with the spirit and courage and energy and single-mindedness with which the boycott agitation had been—the boycott, which penetrating into the remotest corner of the the land, has raised surging waves of public opinion and given the Indian political world a thorough shaking.

But of course we cannot agree with our kind-hearted Viceroy over this matter. The immense good the Boycott agitation has done cannot adequately be described by any pen. The imposition of a protective tariff rests with others, whereas the preaching of the boycott and the observance and practice of its sacred and beneficent principles rest in the hands of the Indians themselves and depend on their own strength. And they afforded to them an immense field for the development and exercise of their own strength. Of course, the illegalities of the Boycott we should reprobate and avoid by all means—that we have distinctly said a hundred times.

If after a good deal of effort all the petitions and representations of the Indians for a protective tariff had gone in vain, if in spite of all the labour, money, energy they spent, the authorities had ignominiously rejected their prayer, what would have been the upshot? Only despair and disappointment. Could an agitation for protective duties have possibly brought about the immense good to the country which the boycott has, afforded the immense feeling of self-satisfaction, the living sense of triumph consequent on partial success, or led to the establishment of hundreds of mills and factories?

In any case we cordially praise with sincere gladness of heart, the goodness of intention of Lord Minto in the present case. But it is not likely that

individually he will be able to do anything substantial to carry out his good intentions—the more as his term of office is about to expire. Except his genuine sympathy in our cause, therefore, we cannot look for anything more from him in this matter.

Had India enjoyed a system of responsible self-government as Canada, for example, enjoys, this and other various beneficent legislative projects would not have been relegated to a back seat so to speak.

HINDUSTHAN,
July 20th, 1910.

58. In criticising the statements of Mr. Balfour, who said in connection with Egyptian politics, that there was not and cannot be self-government in the East, the *Hindusthan*

Self-government in the East.

[Calcutta] of the 20th July says that such statements proceeding from Mr. Balfour who may one day be, when the Conservatives are in power, the Prime Minister of England and then wield unlimited authority over the destinies of India and other dependencies, although colonies like Australia and Canada are independent of any home control, deeply concern the Indians and should be strictly scrutinized. A follower of Mr. Balfour the paper says, has gone farther, and asserts that those whose religious prophet is Mahomed (meaning the Egyptians) only understand the virtue of coercion, they don't understand the virtue of self-government, and if they are ever given the chance, there will be nothing but confusion. The National Assembly of Egypt has rejected the new Press Act, which, the paper says, has evoked the wrath of Mr. Balfour and his party. The paper reminds its readers of the violent opposition the Conservative party led by Mr. Balfour offered to the reform proposals of Lord Morley and of their attempt as evidenced therein to shut forever the doors of self-government to India. As an answer to the above, the paper cites the case of the Negroes in Lybia where the republican form of Government prevails and the oligarchies prevailing in the north of India in the Buddhist period. It also refers to the village communities of India, in which the village people were given the sole power of settling local questions. The paper concludes by saying that no sane man in India now aspires to complete self-government, but only a limited popular element in the administration is what is wanted.

HITVARTA,
July 21st, 1910.

59. Dealing briefly with the universal self-consciousness now manifest among all the Asiatic nations, and in criticising the view expressed by Mr. Balfour that there are

Mr. Balfour's ignorance.

no traces of self-government in the whole history of the East, the *Hitvarta* [Calcutta] of the 21st July observes that Mr. Balfour's impudence is unpardonable when he does not except, from his above sweeping remarks, India of which he has little knowledge, as admitted by himself.

The paper quotes authority from the *Yajur Veda* to show that Government was not personal in those days. Further it cites instances from *Agnipurān* and *Ramayān* and quotes Mr. Colbrooke's views in support of the existence of representative element in the Government of Ancient India.

SANJIVANI,
July 21st, 1910.

60. Referring to the proposed memorial to the late King-Emperor, the *Sanjivani* [Calcutta] of the 21st July writes:—

"The King's memorial."

We are very glad to find that the money which will be raised for the memorial to our late King-Emperor will not be spent in a pompous show like Lord Curzon's Victoria Memorial. It is but proper that the memorial to a King who was ever ready to do good to his fellow-beings should take some useful form. We cannot, however, approve of the suggestion that the proposed memorial should consist of a hostel for the students of the Presidency College, while the students of other colleges, whose number is ten times that of the Presidency College students, should be left out of consideration. Considering that the subscriptions to be raised for the memorial will come from all classes of people all over Bengal, we suggest that the money should be spent in building students' hostels in every district.

SRI SRI VISHNUPRIYA-
O-ANANDABAZAR
PATRIKA,
July 21st, 1910.

61. The *Sri Sri Vishnupriya-O-Anandabazar Patrika* [Calcutta] of the 21st

The late King's memorial.

July suggests that the money to be raised for the late King-Emperor's memorial should be spent in improving the sanitation and the supply of drinking water in the country.

62. The *Daily Hitavadi* [Calcutta] of the 22nd July is in favour of the

The Edward memorial students' hostel scheme.

Edward memorial taking the shape of an immense lodging-house for students in Calcutta. There should be an extensive playground inside it with a statue of the King on it. The accommodation should be for 5,000 students. Residence in it should be obligatory on all college young men, save such as reside with their families in town. There should be separate wards for followers of different faiths and boys of different castes. Students should not be permitted to use any other playground in town than this one. And a gymnasium and hospital too might be attached to this building. There should be a monitor for every ten students. Residing under a common discipline, the students here would get a good training and would be protected effectively from the contamination of sedition. The scheme here outlined will cost some dozen lakhs, but there would be no difficulty in raising the money, since the Lieutenant-Governor supports the idea and the Hindu community cordially endorses His Honour's view. Of course, the major share of the funds would be contributed by the Hindus.

The building of a students' lodging-house on these lines would be a most important political move. If the students remain under the control of Government, all possibility of a future *swadeshi* agitation is effectively obviated. That is something to rejoice at. Having ourselves ceased to be Hindus, we have not been able to train up our sons as such. The effect is they grow up with no religious ideas and their one dominating passion comes to be a love of luxury. So some of them, badly in want of funds, take to committing dacoities or making bombs and what not. It is to prevent these that we seek. As we cannot ourselves look after the up-bringing of our boys, we naturally feel it would be safe to keep them under the control of the Education Department. For if residing in state-controlled or university-controlled lodging-houses, these students go astray, we should be able to fasten the blame on Government or on the University. This is the under-lying idea which is leading Hindus to support this scheme.

No other memorial to Edward the Peace-maker can be conceived than one which will bring about the reformation of the morals of our Bengali students. Let loyalty, courtesy and peace come to reign among our students; that will be a work which will most be in keeping with the character and tenour of life of the late King. If that fool of an *Englishman* will not see this, let it be thrashed into silence by Sir Edward Baker.

There is no likelihood of any sectional feeling between Hindus and Muhammadans being encouraged by this scheme, for the funds being adequate, each community would have its separate accommodation. And that the funds will be adequate goes without saying, 10 lakhs may easily be got up from humble contributions, even by the poorer citizens of Bengal. And if over such a memorial any ill-feeling is by any chance created by the efforts of envious busy bodies, it would be worst for both the communities.

63. Ament the opposition raised by the *Englishman* and certain members of the Oxford Mission to the Edward memorial in Bengal taking the form of a students' hostel in Calcutta, the *Daily Hitavadi* [Calcutta] of the 23rd

The Edward memorial students' hostel scheme.

July writes:—

We want the hostel to be big enough for the students of all the Calcutta colleges. It should furthermore be an institution where the charges would be small, so that students of the poorer middle class may live in it economically.

It should further not be merely a boarding and lodging house. It should be a place where the students may keep up the observances each of his own caste and religion, so that manners and morals may improve along with book-learning.

We are in short opposed to the present system which confines the relations between the teacher and the student to the four or five hours they spend together at college, delivering and listening to lectures, respectively. Our idea is that the students' hostel should be an indispensable part of the educational system. All young men and boys, except those who are too young, receiving English education, should be compelled to reside in hostels. And the instruction imparted in the college by professors should be supplemented by

THE DAILY HITAVADI,
VADI,
July 22nd, 1910.

DAILY HITAVADI,
July 23rd, 1910.

tutorial instruction in these hostels. In a word we are for the introduction of what is known as the residential system here.

Colleges all over the province should have boarding houses attached to them and the Calcutta hostel is indeed to be a model for such institutions; but it will not do to have only a model institution at one place. Affiliation of a college everywhere should be dependent on its possession of an attached hostel. And these hostels are to be as much subordinate to the Educational authorities as the Colleges.

The proposed Edward Students' Hostel should be open to students of all Calcutta Colleges and each College is to contribute to the cost of its upkeep in proportion to the number of its students accommodated therein. A portion of the money raised should be spent on kindred institutions at Patna and Cuttack but not any other district headquarters.

Some people argue that this students' Hostel scheme is a sectional one and the missionaries argue that it would injure the poorer students. But all this is mere logomachy. What is wanted is that the memorial should be in keeping with the character of the person commemorated. And in the present case, seeing that King Edward was the very incarnation of peace and good-feeling, the best memorial would be something which would tend to promote peace and contentment and better manner among the population here. And it is undeniable that recent generations of our students have been deteriorating in this matter of good manners—the one thing which the orientals are pre-eminently proud of. Along with the spread of English education our lads are getting more and more unruly and arrogant, without any sense of high or low, important and unimportant. And if the late King's memory is commemorated by such hostels as will train up our boys of the future on better lines, so that they may learn manners and be under proper discipline and be gentlemen in all respect, any opposition to this scheme should be denounced as enmity to the country at large.

If peace is to be permanently established in the land, immediate steps must be taken to guide our students along the proper course and to teach them manners. For if the students get out of hand, it will be difficult to preserve peace in the land. It will be best therefore to take advantage of the present opportunity when subscriptions are being collected in the revered memory of the late King to build students' hostels, which will be institutions, centres of cultures and not merely lodging-houses. For here boys will learn now to eat and dress, how to improve their physique by exercise, will listen to good moral advice and thereby come to be high-souled young men of good manners, above doing any sinful acts. The Eden Hindu Hostel should also at once be reorganised on these lines. At present it is not conducted on the right lines.

As a revival of the old Hindu system of students residing in the house of their preceptors is not possible now, the best that can be done is to lodge our boys in hostels where caste distinctions should be strictly observed, and where ethical and religious training should go hand in hand with play and book-instruction, and where a life of discipline and restraint will be enforced in all respects.

HINDI BANGAVASI,
July 25th, 1910.

64. The *Hindi Bangavasi* [Calcutta] of the 25th July expects the people of Bengal of all classes to give their hearty support to the proposal of the General Executive Committee to be shortly formed for raising funds for the purpose of erecting a memorial to the late King.

SANJIVANI,
July 21st, 1910.

65. The *Sanjivani* [Calcutta] of the 21st July is sorry to hear that Indian students are being treated unkindly in England.

"Treatment of Indians." There has of late been an increase in the number of Indians studying medicine in England, and this has made English students jealous and in fact some hospitals are, at their instigation, refusing to admit none but a limited number of Indian students. The reason assigned for this is that English patients do not like being tended by black students at the hospital. Such treatment of the people of India, which is the brightest jewel in the British Crown, is not, says the *Sanjivani*, at all proper.

66. The *Hitavarta* [Calcutta] of the 21st July quotes from the *Daily Chronicle* of London which says that Civilians are appointed to be the head of departments and to perform any duty whether scientific or technical without any consideration of their qualification and capability for that special work. HITAVARTA,
July 21st, 1910.
67. The *Hitavarta* [Calcutta] of the 21st July has an imaginary dialogue (not completed in this number) between a young Civilian—a new arrival from England and Bengali zamindar. The former went to the latter, who was reported to him to be of anti English leanings to banish the idea of sedition from his mind. The zamindar is made to express entire satisfaction with the British rule and perfect loyalty to the English officers. HITAVARTA,
July 21st, 1910.
68. The *Hitavarta* [Calcutta] of the 21st July contains a translation of an article from the *Pioneer* on the "Freedom of the Philippines." HITAVARTA,
July 21st, 1910.
69. The *Tirhut Samachar* [Muzaffarpur] of the 21st July would have the heroic deed of the crew of the *Lowther Range* in rescuing the *Trieste* written in letters of gold, and considers their example worthy to be followed. TIRHUT SAMACHAR,
July 21st, 1910.
70. Noticing the difficulty which the students are meeting with in getting admission in schools or colleges under the operation of the new regulations of the Calcutta University, the *Bihar Bandhu* [Bankipur] of the 23rd July says that a great change has taken place within the last fifty years, for there was a time, when the Government had to induce people to learn English by giving books free of cost, charging no fees, and appointing on handsome pay men having only rudimentary knowledge of English, while now even F.A.'s and B.A.'s are nowhere. BIHAR BANDHU,
July 23rd, 1910.
- The reason of so much difference is, says the paper, that then, the Government wanted to give English education to the people, and now the people themselves feel its necessity.
71. The *Bihar Bandhu* [Bankipur] of the 23rd July requests the Government to adopt the suggestion of *The Punjabee* (made some time in the year 1908) for the protection of the people living on the frontier and being frequently raided by neighbouring tribes, that a number of pensioned sepoys be appointed on some special allowance to guard the frontier. BIHAR BANDHU,
July 23rd, 1910.
72. Commenting on the behaviour of the two Hindi journals of Calcutta, the *Shri Sanatan Dharm* and *Satya Sanatan Dharm*, the *Bihar Bandhu* [Bankipur] of the 23rd July remarks that in attacking each other's religious principles, they are creating a bad taste among their readers and are obstructing the progress and unity among the diverse sections of the Indian community. The Hindi-reading public are requested to boycott the papers and thus to teach them the sense of their sacred duty. BIHAR BANDHU,
July 23rd, 1910.
73. Ament the proposal emanating from the British Indian Association to give Lord Minto a farewell dinner, the *Daily Hitavadi* [Calcutta] of the 23rd July says that a fitting expression of the esteem in which His Excellency is held because of his amiability and his liberal policy should include the offer of a present in addition to a feast. So only will the parting festivities be worthy of India. DAILY HITAVADI,
July 23rd, 1910.
74. The *Bir Bharat* [Calcutta] of the 24th July dwelling upon the importance of observing national holidays begins with a brief history of the custom of observing such days in ancient times as well as during the pre-British rule and the present times both in this and foreign countries like Greece, Rome and France, and then concludes as follows :— BIR BHARAT,
July 24th, 1910.
- If the English wish that the Indians should be more loyal and devoted to them, they should try to avail of the influence produced by the celebration of national holidays. If opportunity is offered to the rulers and the ruled to forget their differences even once a year, good feeling is sure to prevail and loyalty to increase among the people considerably.

NAYAK,
July 24th, 1910.

75. In a leading article on the land-holder and the tenant, the *Nayak* [Calcutta] of the 24th July says that when the complaint is made that they are unmindful of the

Land-holders and tenants. interests of their tenants, the zamindars are apt to deny the charge and say in answer that the sanitary and educational measures for the villages are generally undertaken by the District Boards, and they have for these purposes the money realised from the land-holders as road and public works cess, etc. Admitting the correctness of the logic of this argument to a certain extent, the paper is compelled to say that the zamindars are negligent of their duty towards the tenants. Nobody will deny that the cultivators form the backbone of all countries. They are the producers, while the other classes are the consumers. With the sweat of their brow they provide the money and other necessities, wherewith the other sections of society grow fat. And it is only proper that the wealth produced by them should be mainly spent in their interests. But such is not the case at least so far as Bengal is concerned. The District Boards do not realise from the zamindars a pice more than what is fixed by the law, while the latter realise from the tenants much in excess of their just dues in the shape of *abwabs*, etc., and not unfrequently, by the enhancement of their rents. But with all this there would have been no complaint if the zamindars had seriously come to their help in times of necessity. But it appears that the zamindars are only prone to exact as much money as they can, and they do not seem to realise that they have any obligations in their turn. We are always complaining, the paper continues, that the Government are not spending as much as is required in the interests of the people, and we call for an explanation at every step, but can we not on the same principle hold the land-holders much more responsible than the Government? The paper concludes by saying that seeing the rate at which the cultivating class in this country is being impoverished and stricken down by want and disease, this sad state of things will not be removed unless and until the land-holders take a keener interest in the introduction of sanitation and education among their tenants.

HINDI BANGVANI,
July 25th, 1910.

76. Under the heading noted in the margin the *Hindi Bangvani* [Calcutta] of the 25th July commends the *Pioneer* for expressing such nice views as are embodied in that paper.

The good idea about administration.

DAILY HITAVADI,
July 25th, 1910.

77. Referring to the discussion in Parliament regarding His Majesty's Civil List, the *Daily Hitavadi* [Calcutta] of the 25th July observes:—

"An example of loyalty." To us Hindus, to whom the Sovereign is as much to be revered as God, the flippant way in which the Members of Parliament talk about the King and about substituting a Republic for Monarchy in England, seems to be highly seditious. The English who have even killed their King, have not that regard for their Sovereign which the Hindus have. Even the Extremists among the Hindus, though they may manufacture bombs and take people's lives, have every respect for the British Sovereign. If the English people do not care to have a Monarchy, let them do away with it and send the King-Emperor and his Consort to India where they will be worshipped by the people like God.

DAILY HITAVADI,
July 27th, 1910.

78. The *Daily Hitavadi* [Calcutta] of the 27th July has the following:—

Mr. Keir Hardie's speech.

The other day, at a meeting in Chesterley Street, London, Mr. Keir Hardie said that those who thought that the English as a nation were loyal to the King were mistaken. There was not the least of loyalty in the English mind. The people would not have been eager to maintain the King were it not that they were mad. Mr. Keir Hardie, the paper says, is himself an Englishman, and the English nation will support or protest against what he said in a public gathering in the heart of the capital of the British Empire. But does it not prove his own madness when he speaks of the whole English nation as being mad? If, after all, what he says is true, that is, if the English nation are as a whole devoid of any loyal feelings, the experiment may be made of introducing in England section 124A of the Indian Penal Code, in full force.

DAINIK CHANDRIKA,
July 26th, 1910.

79. The *Dainik Chandrika* [Calcutta] of the 26th July writes:—

Hindu Political Association.

A political association of the Muhammadans has sprung into existence. As in India, so in England,

the Moslem league has been founded, and it is an admitted fact that this league has succeeded in greatly strengthening the cause of the Muhammadans in the political field. Everyone is certainly entitled to protect his own interests and the interests of the community that he belongs to.

But at the same time care should be taken not to injure the interests of others.

Now the point for consideration is the formation of an association of the Hindus. It is not undesirable that the political association of the Hindus should reckon among its members Brahmos and others who are anything but orthodox Hindus. In England there is a Hindu association of this sort; and we are not at all surprised to find in it Mr. Gupta and the like who do not belong to the Hindu society. We shall never hesitate to approve of the acts of this All-India Hindu League, so long as they are confined to political questions and are directed to the improvement of the political condition of India. But we shall be constrained to reprobate the conduct of the league, should it seek to interfere with the religion and customs of the Hindus, as that might result in introducing creeds and usages repugnant to the feelings of the orthodox Hindus who alone are Hindus in the true sense of that term.

80. The *Daily Hitavadi* [Calcutta] of the 26th July has the following:—

DAILY HITAVADI,
July 26th, 1910.

The 7th August: Boycott celebration.

Will there be any 7th of August celebration this year? Will it be prudent to have any such celebration? A bull when it has gone mad is sure to gore people with its horns, but does it follow therefore that whenever we see a mad bull we are to invite it to approach us and gore us? This is the kind of query many of our friends are putting to us. It is not possible to reply adequately to these questions. For each will frame his own reply in his own mind according to his individual temperament and disposition. But we have got something to say in this connection.

If you do away with the 7th of August celebration the agitation against the Partition of Bengal wholly falls through—and all significance ceases to attach to the *Rakibandhan* or *Arandhan* of the 16th of October, the 30th of *Aswin* celebration. You proclaimed the Boycott, as a retort to the Partition. Therefore, so long as the Partition remains, you are bound to uphold the boycott, otherwise no value whatsoever will attach to the opposition to the Partition.

Then there are the vows taken, and the men who attempt to practise those vows. They also have to be thought of. And if one thinks of them and has regard to their present predicament, one feels inclined to say that it is better not to celebrate the Boycott day, that such abstention would be a sign of prudence, and would secure the good will of the English people for us as men amenable to reason and persuasion. And there are very many among us now who are in some anxiety about their life and their honour. If that life and that honour are to be saved, the boycott celebration should not be held. We do not require to be told that we are as the earthen pot and that the English people are as the iron pot. Both are floating along the current of time in India, and if you would keep the earthen pot unbroken, take care that it does not collide with the iron one. This is the counsel of the wary and this is our counsel too. But we have something more to say.

You propose to hold a boycott celebration and is there any boycott in the land? Have you been able to observe the boycott fully as you vowed? In the name of your gods and your country you have vowed in many a temple, many a river bank and many a gathering that to the best of your ability you would refrain from using *Bilati* salt and sugar and Manchester-made *dhoties* and *chadars*. We ask again are you trying your best to observe this vow of yours? You patronise Kellner's refreshment rooms while travelling by rail—and are not the tea and other food supplied there seasoned with foreign sugar and salt? You, our leaders, frequent Government House and attend feasts given by Europeans or by Europeanised Bengalis and eat your fill there—and Peliti, the Grand Hotel, the Great Eastern Hotel, etc., act as caterers at these feasts. Are not foreign salt and sugar and spices used in food prepared by them? Can this be called trying your best? Then again, shop keepers, who are your compatriots, mix pounded *Bilati* sugar with the dregs of *gur* and sell it as country-made sugar. They also pound *Bilati* salt and sell it as pounded rock-salt of

indigenous origin. In short, they use everything *Bilati* and transform it to some extent and call it *deshi* and unblushingly sell it as such. And you, too, unblushingly use all that. No confectioner whatever in Calcutta uses country-made sugar. All the ordinary sweetmeats in use are made of foreign sugar. And yet this milk-white confectionary is being used at every marriage feast, where Moderates and Extremists alike unblushingly do justice to it. Passing along the streets we notice how 95 per cent. of the toys, articles of finery, etc., sent as presents from the bridegroom to the bride before marriage-day are of *Bilati* manufacture. The other day the marriage came off of a party connected with a *swadeshi* paper and we saw that some Rs. 1,500 or Rs. 3,000 had been spent on the presents interchanged before marriage day and 99 per cent. of these were of *Bilati* make. We see also eminent *swadeshi* propagandists unblushingly use foreign liquor, soda-water and lemonade from European shops and American "Tab" cigarettes as well. We know not of a single man at the High Court who does not patronise Daniel, the eating-house keeper. Those lawyers who are rich get their meals from Peliti's or the Great Eastern Hotel. Are we to call this "trying our best?" Is this the way to try to keep the boycott alive?

We cannot speak of the state of things in Eastern Bengal. But we guess boycott is more alive there than here. Let it be whatever it is—but we say that there is no boycott whatsoever among our wind-bag Babu politicians in Calcutta. And we do not at all feel that we do not observe the boycott nor are we sorry therefor. When there is nothing of substantial basis on which to hold a boycott celebration, all that we shall gain by such a celebration is that the bull will approach us and gore us. If you can stand that shock, then hold your celebration. But will it be prudent to bring about a collision between this earthen pot and the iron pot?

We have no right to offer any advice or issue any instructions in this connection. We merely explain our doubts and await orders from the powers that be.

DAILY HITAVADI,
July 26th, 1910.

81. The *Daily Hitavadi* [Calcutta] of the 26th July condemns the recent demonstrations by the Suffragettes as a sign of the worst conceivable social degradation, the premonitory signs of the convulsion which is threatening a social system which knows no law but the law of pleasure and luxury for self. Let India always be free from this evil as she now is.

The Suffragette demonstration in England.

URIYA PAPERS.

UTKALDIPIKA,
July 16th, 1910.

82. Referring to the Revision Settlement operation in Orissa, the *Utkaldipika* [Cuttack] of the 16th July observes that, harassing as these operations are both to the zamindars and the tenants alike, the creation of a novel right called "Sarbasadharan" by Settlement

The novel right of "Sarbasadharan" injurious to the interest of the zamindars in Orissa.

Officers in the course of these operations is especially injurious to the zamindars, because it has taken away a good deal of the zamindar's private lands in more cases than one, and because it is being treated as an easement, thereby entailing very expensive civil suits to be unavoidably resorted to by the zamindars. The editor publishes the Uriya version of a long letter from Mr. Jogendra Nath Bose, Zamindar of Ratan Estate in Orissa, on this and other points, addressed to the Commissioner of the Orissa Division, and almost entirely endorses the views of Mr. Bose on this subject as expressed in that letter. These views briefly are that the present Revision Settlement operations in Orissa, though of doubtful utility to tenants, are really injurious to the interest of the zamindars in that province; that the *anabadi* lands being practically the property of the zamindars according to the terms of the Kavaliyats executed by the Orissa zamindars during the last settlement, the recording of portions of these *anabadi* lands under the head of "Sarbasadharan" is a direct violation of the terms of those Kavaliyats and so constitutes an illegal interference with the rights of the zamindars; that the questions regarding the rights and privileges of zamindars and tenants are questions

of great legal subtlety and complexity and therefore they should not be left to the decision of Assistant Settlement Officers, whose legal training is limited and whose time of working in a village is short; that the zamindar is being unjustly troubled and that the contract involved in his *Kabulyat* is being violated; that unless the higher authorities intervene, the zamindars will have to engage in expensive civil suits for establishing their rights and that the Settlement Department, in going to make up present quarrels, is creating new disputes between the zamindars and the tenants. After making these observations, the writer prays to the Commissioner of the Orissa Division to consider the matter attentively, and, if necessary, to convene a meeting of the zamindars of Orissa and, if possible, to decide the matter amicably in that meeting.

83. The *Samvad Vahika* [Balasore] of the 14th July states that the German police system is the most perfect recommended for adoption in India. Germany for the prevention of crime have many lessons to teach. After giving a short description of these methods, the writer wishes that the police system now in force in Germany may be introduced into India for watching the movements of dacoits and criminals, who so much abound in this country.

SAMVAD VAHIKA.
July 14th, 1910.

84. The *Samvad Vahika* [Balasore] of the 14th July defends the action of Babu Radha Charan Das, Vice-Chairman of the Balasore District Boards, in stopping the District Board's grant to the Cowpur Middle Vernacular School and in applying the same grant to the Middle Vernacular School at Agarpara in the Bhadrak subdivision of the Balasore district against the adverse remarks of the *Utkaldipika* in that connection, which, the editor observes, are based on hearsays and misrepresentations. The *Utkalbarta* (Calcutta) of the 16th July writes in a similar strain on the same subject.

SAMVAD VAHIKA.
July 14th, 1910.

85. The *Samvad Vahika* [Balasore] of the 14th July thanks Mr. J. Cornes, Sessions Judge of Midnapur, and the other authorities of that district, for their fairness and impartiality, as shown in a recent police torture case in that place in which one Shibu Manna had been tortured by Police Sub-Inspector Maulvi Mahin Uddin and two constables Seogolam Ojha and Shrijut Singh, who were consequently punished for their cruelty by the Sessions Judge. The writer hopes that this punishment will teach a lesson to those police officers who feel tempted to abuse their powers.

SAMVAD VAHIKA.
July 14th, 1910.

86. The *Utkalbarta* [Calcutta] of the 16th July approves of the decision of Government that in the absence of eligible Uriya candidates, one or more of the special engineering scholarships may, at the discretion of the Director of Public Instruction, be awarded to domiciled non-Uriya candidates.

UTKALBARTA.
July 16th, 1910.

87. The *Utkalbarta* [Calcutta] of the 16th July is sorry to hear that the Raja of Kanika, the representative of the Orissa zamindars in the Bengal Legislative Council, has gone to England for the purpose of preparing for the bar and is therefore expected to resign his seat in that Council. In that case it is the wish of the editor that the seat thus vacated may be occupied by another Uriya zamindar, failing which it would be better to abolish the seat, for, in the opinion of the editor, certain persons are trying their best to prevent the seat from being occupied by one of the many deserving Uriya zamindars, who are far more qualified for the purpose than the short-sighted young Raja of Kanika. The editor states that these persons are trying to accomplish their design by winning over the Hon'ble Mr. M. S. Das, C.I.E., to their side.

UTKALBARTA,
July 16th, 1910.

88. The Cuttack correspondent of the *Utkalbarta* [Calcutta] of the 16th July writes to say that a petition has been submitted to Government from the *Utkal Sabha* of [Cuttack] for re-establishing the law classes in the Ravenshaw College, Cuttack, that the educated Uriyas have no concern with this *Sabha* nor with this petition, submitted without the knowledge of the general public,

UTKALBARTA,
July 16th, 1910.

because the Uriyas believe that they are being benefited by the institution of the law scholarships, which is the immediate consequence of the abolition of the law classes from the Ravenshaw College, Cuttack. The writer hopes that the Government will kindly remember this while considering the above mentioned petition.

UTKALDIPIKA,
July 16th, 1910.

89. A Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 16th July writes to say that the Sanskrit *tol* at such an important seat of pilgrimage as Jajpur is now dying for want of pecuniary help; that a portion of the fund collected for the recent exhibition at Jajpur ought to have been set apart for the benefit of the Sanskrit *tol*; that it is a matter of regret that this has not been done; that apart from that a reasonable portion of the proceeds from the *bona fide* sale of the building materials of the Jajpur exhibition pandal, which were priced by the Department of Public Works men and others at Rs. 1,000-12,000, but which have been given to some favoured individual for so inadequate a price as Rs. 200 only, would have gone a great way in bettering the condition of the Sanskrit *tol*. The writer observes that it is not yet too late. The real value should be realised from the party benefited and made over to or utilised for the benefit of the Sanskrit *tol*. The editor supports the contention of his correspondent and adds that it would have been highly pleasing and beneficial if a portion of the subscriptions raised for the purpose of an agricultural exhibition would have been spent for an educational purpose, instead of being spent on momentary amusements such as *nautches*, *tamashas*, etc.

90. The *Utkaldipika* [Cuttack] of the 16th July does not approve of the arrangement made by the Settlement authorities that the suits under section 106 of the Bengal Tenancy Act in the Sadar subdivision of the Cuttack district should be tried at the Settlement Court established at Fakirpara bangalow, which is 11 miles distant from the Cuttack town, because the parties concerned will have to incur heavy expenditure in taking pleaders and mukhters from that town to Fakirpara. The writer observes: "Indeed, the arrangements of the Settlement Department are peculiar and the judgments of the Settlement Courts are far different from those of Civil Courts and, therefore, it was not found reasonable to establish Settlement Courts near the Civil Courts."

UTKALDIPIKA,
July 16th, 1910.

91. Referring to a Forest Department case, which occurred in Chittagong and in which three persons, arrested for cutting wood in the forest without permission were kept without food for a whole night and were in consequence rescued by some villagers, who, in their turn, were criminally prosecuted and, though convicted by the Deputy Magistrate of Chittagong, were finally discharged by the High Court, the *Utkaldipika* [Cuttack] of the 16th July observes that this will teach a good lesson to the forest authorities, for it is generally the case that the persons arrested are allowed to remain without food, like cattle in a pound, though the bills for their food allowances in both the cases are not allowed to remain blank.

UTKALDIPIKA,
July 16th, 1910.

URIYA AND NAVASAM-
VAD,
July 13th, 1910.

92. The *Uriya and Navasamvad* [Balasore] of the 13th July is sorry to learn that Babu Chandra Mohan Maharana, the present Head Master of the Cuttack Training School, has attempted to put to trouble some of his subordinates, one of whom is Babu Manmatha Nath Rai, the present Drawing Master, who is one of the old, dutiful and popular teachers. The writer is quite at a loss to understand how Chandra Mohan Babu came to be dissatisfied with Manmatho Babu and other teachers of the Cuttack Training School, who have been highly spoken of by many Head Masters, Principals and Inspectors.

URIYA AND NAVASAM-
VAD,
July 13th, 1910.

93. The *Uriya and Navasamvad* [Balasore] of the 13th July states that the practice of selling young girls in Orissa gives rise to many criminal cases and invites the attention of the local zamindars and the ruling authorities to the matter. The writer suggests that if these sales are brought under the Registration law, it would remedy the evil.

94. The *Utkalbarta* [Calcutta] of the 16th July states that Bengalis call the Uriyas monkeys as well as sheep. It is high time that it should be decided to which class of animals the Uriyas really belong.

UTKALBARTA.
July 16th, 1910.

95. The *Utkalbarta* [Calcutta] of the 16th July writes a long article by way of refuting the remarks of the *Uriya and Navasamvad* to the effect that the Bengalis came to Orissa for the sole purpose of civilising the Uriyas, and purports to say that the Bengalis came to Orissa drawn by self-interest and settled in that Province as they found therein cheap livings and convenient abodes.

UTKALBARTA.
July 16th, 1910.

96. The *Sambalpur Hitaishini* [Bamra] of the 10th July writes a long article headed "Quarrel between the Bengalis and the Uriyas," in course of which the writer is sorry to observe that the Bengalis being covetous of a few scholarships instituted by Government for the Uriyas, are trying to throw obstacles in the way of the improvement of the latter. In the opinion of the writer, it is the duty of every advanced and enlightened race to uplift a backward race, and according to this principle the Bengalis, the most advanced and enlightened race in India, ought to try by all means in their power to elevate the Uriyas; and had not Government established any scholarships for the Uriyas, the Bengalis, of their own motion, should have founded some such scholarships out of their own national funds for the well-being of the Uriyas; and that had the scholarships been originally intended by Government for all the classes of people inhabiting Orissa, the Bengalis should have come forward and prayed to the Government to reserve these scholarships only for the Uriya-speaking population of Orissa.

SAMBALPUR
HITAISHINI,
July 10th, 1910.

97. Referring to the report on the working of joint-stock companies in Bengal for the year 1909-10, the *Utkaldipika* [Cuttack] of the 16th July observes that the working of these companies has been very unsatisfactory and deplorable, that the repeated failures of such companies will have a discouraging effect on the people, and that therefore Government should institute proper enquiries into the matter and frame strict rules on the subject.

UTKALDIPIKA.
July 16th, 1910.

98. The *Samvad Vahika* [Balasore] of the 14th July highly appreciates Sir Cowasji Jehangir's princely offer of Rs. 3,25,000 to the Bombay University for the erection of an Examination Hall, and exhorts the wealthy people of Orissa to endow with donations and otherwise the educational institutions in that Province, most of which are in a wretched condition for want of funds.

SAMVAD VAHIKA,
July 14th, 1910.

99. The *Utkaldipika* [Cuttack] of the 16th July gives a short description of the *Rath Jatra* at Puri on the Gundicha and the succeeding days. This year there was one day's delay in all of the three cars reaching Gundicha house, and therefore rice offerings in that house lasted for six days this year instead of seven days as usual. Slight cholera prevailed in Puri at that time, and there were 30 seizures and nine deaths due to that cause up to the 9th July.

UTKALDIPIKA,
July 16th, 1910.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;
The 30th July, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 30th July 1910.

C O N T E N T S .

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader - ealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	.....	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Days News"	Calcutta	Daily	(See above)	Defunct.
2	"National Daily"	Ditto	Do.	Ditto	Ditto.

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I.—FOREIGN POLITICS.

1079. The *Indian Mirror* characterizes the policy of His Majesty's Government with regard to Tibetan affairs as one of firmness and dignity.

INDIAN MIRROR,
20th July 1910.

1080. The *Telegraph* urges that, with regard to the liquor traffic, the Government of India should extend to the people of this country the principle of local option, which has been granted even to the natives of Sierra Leone.

TELEGRAPH,
23rd July 1910.

II.—HOME ADMINISTRATION.

(a)—Police.

1081. The *Bengalee* is surprised that the family of the late Babu Raj Narain Bose should be subjected to police surveillance at Deoghur. The journal attributes this to Maulvi Muzharul Huq, the present Superintendent of Police of the district, and hopes that this grievance, which Babu Raj Narain's widow and family feel very deeply, will be removed.

BENGALÉE,
21st July 1910.

1082. Referring to the police investigations in this case, the *Bengalee* observes that the practice of having irresponsible and unscrupulous informers to supply the place of detectives, tends not only to endanger the safety of the people, but also to beget a want of confidence in the efficiency of the police administration.

BENGALÉE,
23rd July 1910.

1083. The *Bengalee* writes:—"Since his release from the Naria case, this man (Gopesh Ch. Chatterji) is said to have basked in the sunshine of official favour at the capital of the new Province, performed job work in the C. I. D. office, enjoyed the comforts of a green-boat and a steam-launch for which he had not to pay, and since his brother's murder has become a Sub-Inspector of Police nominally on the list of the Mymensingh force, but practically at Shillong, to work in the Criminal Investigation Department. But for his sworn testimony in open court, we would certainly refuse to believe that this man has been really taken on as a Sub-Inspector of Police. If it be true, we would ask the Government of the new Province seriously to consider whether such a step is likely to add to the dignity and prestige of the Police Department."

BENGALÉE,
23rd July 1910.

1084. The *Bengalee* has been at pains to elicit the facts of the so-called political dacoity at Paigacha, in the Khulua district, and feels convinced, as a result of its enquiries, that the case was one of ordinary dacoity following on a dispute between a landlord and his tenants. "Yet this case," says the journal, "has been described as a political dacoity, apparently with no other object than to make capital out of it."

BENGALÉE,
26th July 1910.

(b)—Working of the Courts.

1085. The *Amrita Bazar Patrika* declares that, innocent as they have been proved to be, the seven accused in this case, who have now been discharged, ought to have been released on bail long before. In the interests of all parties concerned, the journal urges that a Special Tribunal should be constituted as soon as possible to try the case.

AMRITA BAZAR
PATRIKA,
22nd July 1910.

1086. The *Amrita Bazar Patrika* states that the fact of seven of the accused in this case having been discharged, shows that there was no evidence against them. That being so, the journal asks who is responsible for the needless suffering which

AMRITA BAZAR
PATRIKA,
22nd July 1910.

has been inflicted on them. It is urged that in all cases where the arrested persons are respectable members of society, as the Krishnagar pleader for example, the Magistrate should, as a rule, grant bail on a reasonable security. Had this been done in the case of the persons now discharged, they would have been spared a good deal of hardship.

TELEGRAPH.
23rd July 1910.

1087. The *Telegraph* approves of the action of the District Magistrate, Lahore, in publishing a list of the books, newspapers, and pamphlets forfeited to Government and asking persons who may receive copies thereof to show their co-operation by sending them to him. This is regarded as a better and milder course than a number of police raids, and it is recommended to the authorities of other provinces.

AMRITA BAZAR
PATRIKA.
23rd July 1910.

1088. As an instance of the difficulties to which, it is alleged, even newspapers of long standing are apt to be put under the provisions of the new Press Act, the *Amrita Bazar Patrika* cites the case of the *Samay*, a Calcutta weekly, which, it is reported, was obliged to suspend an issue, so great was the delay in accepting the declaration of its new printer. The journal contends that in such a case the paper in question should be allowed to issue pending the decision in respect of the new declaration.

INDIAN EMPIRE
26th July 1910.

1089. The *Indian Empire* says that the discharge of Nagendra Chandra Chandra, the alleged author of the *Pallichhitra*, has given universal satisfaction, as showing that the lower Court's sentence of two years' imprisonment was passed more or less on presumption.

(c)—Jails.

BENGALUR,
24th July 1910.

1090. The *Bengalee* urges that political prisoners and juvenile offenders in India ought, as far as possible, to be treated in the same way as the corresponding classes of prisoners are treated in England. The journal hopes that an attempt will be made in this direction.

(d)—Education.

MUSSALMAN,
22nd July 1910.

1091. The *Mussalman* regrets that the Government could not see its way to act up to the suggestion conveyed in the resolution of the Muhammadan Education Conference, that the education allotment at the disposal of District Boards should be apportioned between Hindus, Muhammadans and other races in proportion to their respective population. The journal says that District Board grants are not very fairly distributed amongst the various communities, and urges that it is the duty of the Government to enquire into the matter, and if on proper enquiry the Government is convinced that there is something wrong somewhere, then it is bound to adopt the measure proposed by the Conference.

MUSSALMAN,
22nd July 1910.

1092. The *Mussalman* protests against the removal of the Hare School to Bhowanipur on the ground that it is impossible for poor Muhammadan boys, living in the central or northern part of the town, to obtain a means of conveyance to and from Bhowanipur daily. The journal urges upon the authorities the desirability of considering the question in all its aspects before passing final orders.

INDIAN NATION,
26th July 1910.

1093. In condemning the proposal to shift the Hare School to Bhowanipur as an outrage on public sentiment and convenience, the *Indian Nation* declares that the educational authorities could not commit a greater blunder than to carry out this scheme. There are, it is urged, other ways of extending the Presidency College without transferring the Hare School to Bhowanipur. The journal is hopeful that the memorial submitted to His Honour the Lieutenant-Governor will produce favourable results.

(g)—*Railways and Communications, including Canals and Irrigation.*

1094. With a view to ensuring the safety of female passengers travelling on Indian railways, the *Behar Herald* suggests that a carriage should be provided with two separate compartments communicating with one another by a door, one for ladies and the other for their escorts only, so that, in the event of an alarm, help could reach the former in a moment.

BIHAR HERALD,
23rd July 1910.

Outrages on women on Indian railways.

1095. As a means of preventing outrages on female passengers, the *Indian Empire* suggests that a male escort be permitted to travel in the same compartment with every party of females.

INDIAN EMPIRE,
26th July 1910.

Dangers of railway travelling.

(h)—*General.*

1096. The *Hindoo Patriot* commends the Government of the United Provinces for being foremost among the Provincial Governments to give special attention to the improvement of the milk supply, and hopes that the other local Administrations will follow the good example set them.

HINDOO PATRIOT,
21st July 1910.

Milk supply.

III.—LEGISLATION.

1097. Considering that the Government of India has itself declared that the political situation in India has considerably improved, the *Mussalman* declares that it would be inconsistent of it to have recourse to the proposed legislation.

MUSSALMAN,
22nd July 1910.

The extension of the Seditious Meetings Act.

1098. The *Telegraph* observes that the Indian silversmith is placed at a great disadvantage as compared with English manufacturers on account of the tax on imports of raw silver being considerably more than that on manufactured articles. As a compromise, the journal suggests that both the imported plate and raw material should be equally taxed. It is urged that the excise duty on cotton is a protective measure in favour of the Lancashire textile manufacturers, and that if the difference in the duties on raw and manufactured silver gives another protective advantage to the foreign manufacturer, the tax will be regarded as one more injustice to the Indian manufacturer, which no amount of official pleadings can counteract.

TELEGRAPH,
23rd July 1910.

The tax on silver.

VI.—MISCELLANEOUS.

1099. The *Bengalee* writes:—"The prosecutions for so-called political offences are still as numerous as they were before the circular (sedition) was issued. Prosecution, said the circular in terms of generous appreciation of the difficulties inherent in our situation, was to be the last remedy, and was not to be thought of until other remedies, persuasion, warning, and actual threat had been tried and had failed. Prosecution is all that is in evidence before us. In not a single case that we are aware of has a District Magistrate or a Divisional Commissioner or any other official sought to persuade men out of their evil ways; in not a single case that we know of have prominent men been sent for or seen with the object of devising right methods for dealing with the situation."

BENGALIAN,
21st July 1910.

The situation.

1100. The *Bengalee* suggests that the students' hostel proposed as a memorial to King Edward ought not to be merely an annexe of the Presidency College, but should be open to the students of all the colleges in Calcutta.

BENGALIAN,
21st July 1910.

The Conference at Belvedere.

AMRITA BAZAR,
PATRIKA,
21st July 1910.

1101. The *Amrita Bazar Patrika* draws the attention of the Commissioner of Police, Calcutta, to the systematic frauds perpetrated by certain shop-keepers, particularly in the northern part of the city, by means of short weights and adulterated goods. The journal learns from a correspondent that in almost every shop two series of weights are kept, which are changed on the least sign of danger. It is hoped that such fraudulent practices will be put a stop to.

INDIAN MIRROR,
23rd July 1910.

1102. The *Indian Mirror* attributes the marked improvement in the public health of the Province to the vigilant watch and effective measures of Government, for which the latter deserves the cordial congratulations of the public.

BENGALEE,
23rd July 1910.

1103. The *Bengalee* urges the necessity of an immediate campaign against consumption.

HINDOO PATRIOT
21st July 1910

1104. The *Hindoo Patriot* thanks His Honour for his deference to popular opinion in the matter of the proposed memorial to King Edward.

TELEGRAPH,
23rd July 1910

1105. The *Telegraph* urges the necessity of a bacteriological investigation into the alleged betel pest which is reported to have caused the death of several people in the new Province.

INDIAN MIRROR
24th July 1910.

1106. Considering the disorder, demoralization, and regrettable racial dissensions which the boycott movement has brought about, the *Indian Mirror* declares the decision to continue the boycott celebration to be exceedingly ill-advised—an opinion which, the journal thinks, will be shared by the greater portion of the Bengali community.

MUSALMAN,
22nd July 1910.

1107. The *Musalman* approves of His Honour Sir Edward Baker's proposal for the erection of a hostel, to be designated the King Edward Hostel, to provide accommodation for students belonging to all denominations.

AMRITA BAZAR
PATRIKA,
23rd July 1910.

1108. The *Amrita Bazar Patrika* thinks that the students' hostel proposed as a memorial to King Edward should not be attached to the Presidency College, at any rate to the exclusion of students from other colleges also. It is further pointed out that in any case the hostel could only accommodate a small percentage of the large number of students in Bengal and would thus cause much dissatisfaction, and that as the subscribers comprise Hindus, Muhammadans, Europeans, Eurasians, Parsis, etc., it would be impossible to provide for the students of all these communities in a single institution. The journal therefore suggests that the Lieutenant-Governor should take an early opportunity of explaining his scheme more fully, and meeting all the objections raised against it, so as to gain popular approval. Such a declaration from His Honour is held to be specially necessary on the ground that many of the donors may feel diffident of opposing His Honour's wishes, notwithstanding his assurance that they are free to act in any way they choose.

BENGALEE,
24th July 1910.

1109. With regard to the proposed memorial to the late King-Emperor, the *Bengalee* advocates the provision of a separate hostel for each college, with a common library and reception room, where all the students of the various colleges can meet, and in which the statue of King Edward may fittingly be placed.

INDIAN NATION,
25th July 1910

1110. The *Indian Nation* is of opinion that the memorial to King Edward should reach a wider and more unfortunate circle than the students of Bengal, who are not in such precarious straits as may be imagined. As an alternative, the journal suggests that a Home for Incurables would be a more appropriate setting to the late King's memory. The afflicted and homeless had the warmest corner in King Edward's heart, and there are none more homeless and afflicted than the pitiful victims of incurable diseases to be seen in every street and lane in Calcutta.

1111. The *Indian Empire* objects to the hostel scheme on the ground that it would not be possible to accommodate as many as 5,000 students in a single building. As an alternative memorial, the journal hopes that His Honour will be pleased to consider the construction of a students' hospital, which is very badly wanted in Calcutta.

INDIAN EMPIRE,
26th July 1910.

The Bengal memorial to the late King-Emperor.

1112. The *Bengalee* states that if Kristo Das's writings were published to-day, the publisher would come under the clutches of the law as now interpreted and enforced. The liberty of the press is not what it used to be in the days of Kristo Das Pal, and it is hoped that the memorial meeting recently held in his honour at the Overtoun Hall will inspire the community with the firm determination to do all it can to win back that liberty by constitutional means.

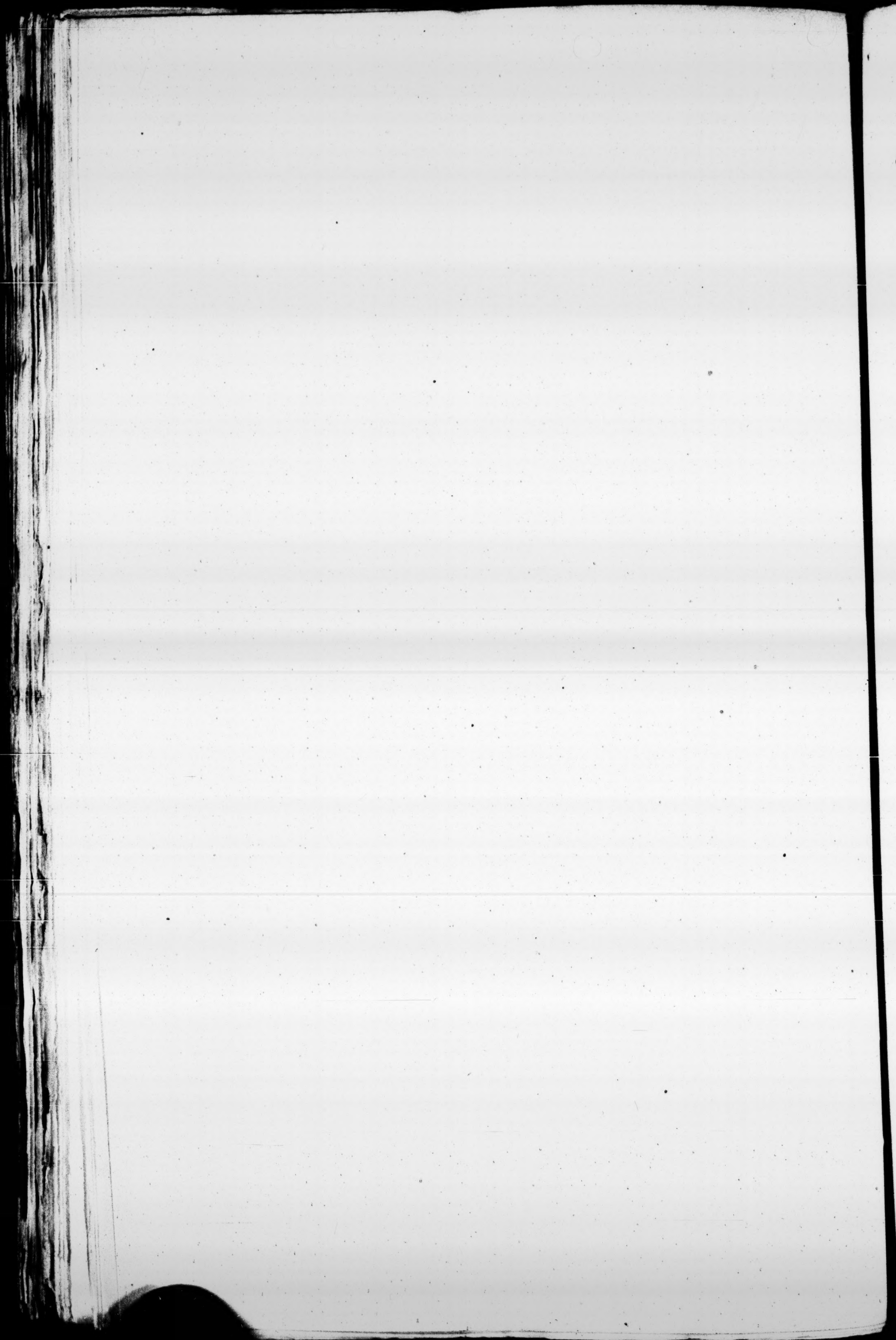
BENGALIAN,
26th July 1910.

The late Kristo Das Pal.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,
9, ELYSIUM ROW,
The 30th July 1910.



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